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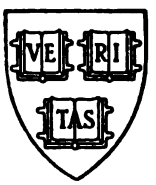

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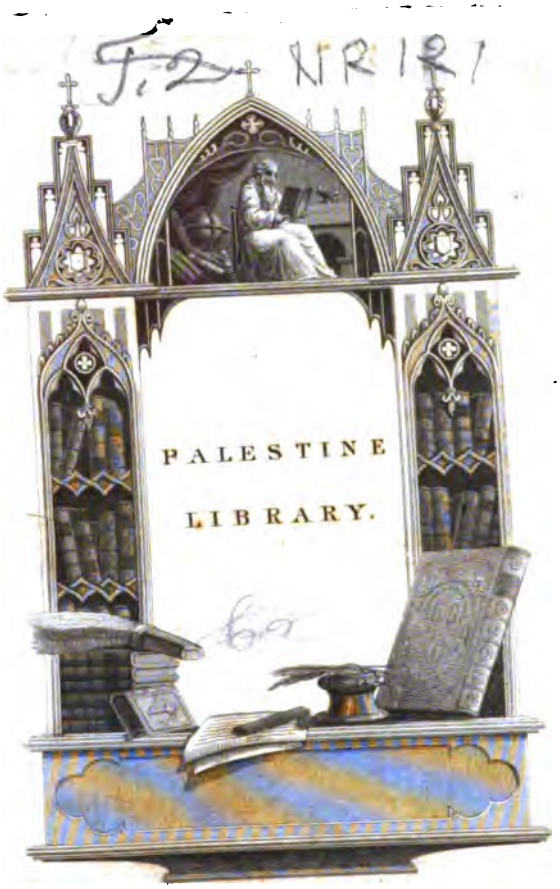

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CRITICAL

AND

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ON

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AND THE

MINOR PROPHETS;

TOGETHER WITH

SOME DISSERTATIONS

ON SEVERAL

DIFFICULT PASSAGES OF SCRIPTURE,

AND

OBSERVATIONS

ON THE

WORSHIP OF THE SERPENT,

AND REMARKS ON THE

THIRTY-NINE ARTICLES,

CHIEFLY EXTRACTED FROM DIFFERENT AUTHORS.

BY THE REV. H. DIMOCK, M.A.

Rector of St Edmund the King and St Nicolas Acons, London; late Chaplain to his Grace the Archbishop of Canterbury, and formerly of Pembroke-College, Oxford.

DE HIS OBSERVATIONIBUS VERE DICENDUM SIT, MULTA ADDENDA, MULTA CORRIGENDA, PLURIMA DELENDA.

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PRELIMINARY

PRELIMINARY OBSERVATIONS.

THAT the present Hebrew text is greatly corrupted cannot remain a question with any unprejudiced impartial reader; for, as Morinus observes, (see Kennicott's first dissertation,) "Hebræam linguam sine lege usurpasse *genera*, *numeros*, et *personas*, negare quis dubitabit?" That the various errors in the grammatical construction, occasioned by the change of gender, number, and person, and the many considerable mistakes arising from the carelessness and oversight of transcribers, by additions, mutilations, and the alteration of letters, (which the Hebrew is more subject to than any other language, from their great similarity, and which make a very considerable difference in the sense,) should be corrected, must be the ardent wish of every true friend to sacred literature. And, to use the words of Bishop Hare, "Quæ ratio idonea reddi possit, cur magni illi in omni literarum genere, et præstantes viri, qui in *ethnicorum* scriptis recensendis tam præclare operam posuerunt, totque in iis loca pristino nitori atque integritati curis suis feliciter restituerunt, in sacris tamen excolendis nihil simile, nihil egregii fecerint, nec eandem ulla ex parte gloriam adepti sunt; nisi quod in *illis* liberi, libere agerent, et quicquid rationes *criticæ* suadebant, id pronis animis ipsi exciperent, nullo

nullo partium studio, affectu nullo præpediti, et quod ipsis videbatur lectori palam exponerent et aperte? In *his* contra, omnem judicii libertatem exuisse videntur, quasi non amplius sui juris essent, sed partium, quibus addicti erant, mancipia." — And, from comparing the Samaritan and the Hebrew together, which I have particularly attended to in Genesis and Exodus, it is past all doubt that the latter has, from time to time, been deprived of the *vowels*; the want of which has occasioned great uncertainty and obscurity: and one important use of the collation of the MSS. is to supply that grand defect. To obtain, therefore, a more perfect edition of the *Hebrew* Bible, after the manner of Mill's edition of the Greek Testament, by the joint labours and endeavours of learned men, in conferring with the MSS. and antient versions, and, where these cannot give any assistance, in the remarks of sober criticism, *exigentia loci*, the same method pursued by the authors of the Septuagint version and of the English translation might be adopted, in a great measure, with success; which I shall subjoin in the words of the learned Walton, in his ninth Prolegomenon; "Cum Alexandriæ convenissent *Septuaginta duo* viri ad transferendum *Biblia Hebræa in Græcum idioma*, haud probabile est omnes simul in unaquaque sectione, vel libro vertendo laborasse, sed totum opus inter se partitos fuisse; aliis *hanc* partem, aliis *illam* assignando; eumque singuli pensum suum, vel ejus partem aliquam confecissent, statis horis, vel diebus, inter se convenisse, ubi *singulorum* lucubrationes *reliquorum* judicio submissæ; et si *dubium* aliquod occurrebat, communi consilio explicatum, omnibusque mature perpensis et discussis, quod ab *uno* vel *pluribus* prime confectum fuerat, communi *omnium* suffragio approbatum, pro totius conventus versione receptum et evulgatum fuit." Vide Bonfrer. Præloq. c. xvi. "In celebri nostra versione *Anglicanâ*, auspiciis Regis *Jacobi* factâ, in qua plurimi per totum regnum viri doctissimi sudarunt, tale quid observatum

servatum fuit. Primo inter se regulas quasdam observandas in versione suâ formarunt. Dein tota Biblia in partes diviserunt, tot pro unaquaque parte designatis; qui etiam inter se *pensum suum* subdiviserunt, certisque temporibus, quod a singulis paratum erat, *reliquorum* judicio submiserunt, donec *totum opus*, omnium calculis approbatum, omnium nomine in lucem prodiit."

The following specimen of an essay towards a more complete edition of the Hebrew Bible is humbly submitted to the consideration of those of superior judgement; and, if by my mean endeavours I have recovered one true reading, I shall not think I have laboured in vain. The Samaritan text is taken upon the authority of the learned Dr Kennicott, in his collation of the MSS.; and the oriental versions on the veracity of Walton's translation of the Polyglot. —If a revision of our English version should ever take place, which my late learned friend, Dr Newcome, the Primate of all Ireland, had in view, from a very early period of his life, his various readings and notes on the old Testament (which laborious work, contained in four volumes folio, employed his studies more than thirty years, and is now deposited in the MS. library of Lambeth, subject, with the permission of the Archbishop, to the search of persons skilled in sacred literature) would be of singular use to such an undertaking.

It may be proper to observe, that the remarks on Isaiah are chiefly what occurred to me on reading Bishop Lowth's very learned work; and it will probably be deemed great presumption in me to attempt emendations after this very able writer. The Bishop of Killalla having done me the honour of presenting me with his learned work on this prophet, just before I was taking mine to the press, I made use of such observations as fell in with my design. It may be thought

that

that I should have consulted Dr Blayney's remarks on Jeremiah, and his MSS. on Isaiah, which, together with the rest of his MSS. on the Psalms, &c. are deposited also in the MS. library at Lambeth, under the same rules as Archbishop Seckers's and Archbishop Newcome's, but my work being complete some years before, I was unwilling to swell it to a greater size, and thereby increase the expense of the publication; though they would certainly have made it much more valuable, and would be very useful whenever a new version of the Bible shall be set on foot, which should be delayed at least till that laborious work, the collation of the MSS. of the Septuagint, by the Rev. Dr Holmes, Dean of Winchester, is completed, as it will no doubt throw great light on many obscure passages of the old Testament.

The Sermon on Jeremiah, c. xviii. 14, was shewn to the learned Dr Kennicott, as long ago as the year 1781, and he was pleased to speak thus favourably of it, in a letter to Dr Adams, the late worthy master of Pembroke-College, Oxford: — "Your papers have done you great credit with Dr Kennicott. He speaks in very high terms, especially on your discourse on Jeremiah. He admires your courage in attempting so difficult a text, and your skill and success in explaining it." As, therefore, it could not have been brought within the compass of a *note*, I was willing to offer it in its original form, not having had any opportunity of using it on the intended occasion.

I take this opportunity of mentioning an erratum, not noticed in my work on the Psalms, &c. Ps. cxi. 5, where טרף was supposed to be written, by mistake, for תורה; for, the *alphabetical* order of the Psalm evidently requires a word beginning with a ט.

CRITICAL

CRITICAL REMARKS

ON

GENESIS.

C. i. 2d. — "Moses makes his first matter to be ובהו, *and void*; whence some conceive that *Plato*, with the rest of the Greeks, produced their χαος, *Chaos*; for, by a usual change of ב into כ, בהו is turned into כהו, which *Bochart* makes the original of χαος, *Chaos*." Gale's Court of the Gentiles, vol. ii. book 3, c. 9. But might not this be the original reading, as it applies so well to the subject?

11th. — The Sam. reads ועץ, which is followed by the Sept. and is preferable; see v. 12th. As the Hebrew language has no neuter gender, למינו, or, as it is written afterwards, למינהו, should be translated, after *its* kind.

14th. — What a strange method does Uri, in his Pharus, take to reconcile the grammatical construction; p. 50, l. 8. The construction requires that we should read יהיו instead of יהי, and that is followed by

 the

the versions. Seven MSS. read with the Sam. מאורות, and the addition of three words, according to the Sam. *to enlighten the earth and to separate,* seems necessary to complete the sense. Six MSS. and the Sam. have לאתות, and one ולשנים, which are more regular.

15th. — Eight MSS. have, with the Sam. למאורות.

16th. — Nine MSS. have, with the Sam. המאורות.

21st. — Forty-one MSS. with the Sam. have התנינים, and sixteen, with the Sam. למיניהם.

24th. — Instead of וחיתו ארץ, the Sam. and the Sept. read ארץ וחית, which is certainly more regular; see the next verse.

26th. — It seems probable, that חית is, through the negligence of transcribers, dropped before the first הארץ, and over the cattle, and over every living creature of the earth.

28th. — Sixteen MSS. read with the Samar. וכבשוה, which the context requires.

C. ii. 2d. — The Sam. and the copy the Sept. follows, instead of the first השביעי, read הששי, the *sixth* day, which seems to be right, as Jackson has observed in his Chronology. "It has been conjectured, that from v. 3 to c. iv. 1, is an interpolation." Ganganelli.

6th. — Three MSS. have ואיד, which is more regular.

7th. — The words עפר מן are probably transposed, and should be read מן עפר. For 8th v. see Meibomius ad Lectorem. near the end.

9th

9th. — Would it not be more grammatical to read ויצמיח, *et produxerat?* See Meibom.

11th. — Seventeen MSS. read, with the Sam. חסובב. See v. 13, where it is thus read.

12th. — Fourteen MSS. read, with the Sam. והוא, which is more grammatical; and one, with the Sam. supplies מאד after טוב.

19th. — One MS. with the Sam. reads את כל חית.

21st. — Should we not read ויפיל? See Jer. iii. 12; Ezech. xlv. 1.

22d. — Twelve MSS. read, with the Sam. ויביאה, which is more grammatical.

24th. — That the Sam. reading, משניהם, is necessary, see Gen. Dissert. of the Collat. of MSS.

C. iii. 7th. — Thirty MSS. have שרומים; and, that this is the true reading, see c. ii. 25, and Gen. Dissert. sect. 71.

Several MSS. have עלי with the Sam. and the Sept. reads it in the plural. Thirteen MSS. have, also, with the Sam. חגרות, which the context justifies, and the versions follow.

8th. — That the word היום is a corruption of some other seems probable from the different versions and various senses put upon it by the interpreters, and the little satisfaction they give; unless we supply the pronoun הזה, which Junius and Tremellius seem to have

 done;

done; in the wind of *that* day, viz. the day of eating the forbidden fruit. But the Sept. seems to have read ערב instead of יום, as it translates it *το δειλιον*. Perhaps the original word might be רבה, in a *great* wind, at the noise of which Adam and Eve were affrighted; and that the Divine presence was accompanied by such a wind: see 1 Kings, xix. 11; Acts, ii. 2: see, also, Grotius on the Place.

10th. — The Sam. with 13 MSS. reads קולך, which is more usual.

Fourteen MSS. have, with the Sam. ערום, which seems to be the true reading. See the following verse, corrected in the same manner.

13th. — Instead of הוא, twenty-four MSS. with the Sam. have היא, which the grammatical construction requires; and thirteen MSS. have נתת, which is more regular.

16th. — Four MSS. have, with the Sam. ואל, *and* unto the woman he said; and so the Sept. reads. Sixteen MSS. have והרונך, which is more regular; and should we not, in conformity with the word before, and the following verse, read, with the Sam. בעצבון?

20th. — Twenty-two MSS. with the Sam. have the feminine pronoun היא, which seems right.

24th. — Thirteen MSS. have, with the Sam. הככובים, which is the better reading.

C. iv. 2. — Would it not be more grammatical to read ויביא, in Hiph.? See the next verse.

7th.

7th. — May we suppose that מאחיך is by chance dropped after שאת, and that ואליך, &c. should be inserted immediately after; as the words might be then thus rendered? " If thou doest well, shalt thou not be accepted *before thy brother*, and to thee shall be his desire, and thou shalt rule over him? But, if thou doest not well, sin lieth at the door; *i. e.* the punishment of sin, as some say, or the sacrifice for sin, as others, is at hand." See Poole's Synopsis. Such transpositions being not unusual; and the sense here given to these words agrees nearly with that of Grotius, who supposes רבץ —— ואם to be read in a parenthesis. But, unless we supply the word מאחיך, as above, the sense would be still incomplete; and the construction, which most of the commentators have put on the latter part, as referring to Cain's sin, seems but harsh.

8th. — To complete the sense it is necessary to read, with the Sam. בלכה השרה after אחיו, which is followed by the Sept. Vulg. and Syr. See, also, Gen. Dissert. sect. 79, &c.

10th. — The Sam. reads צעק in the singular, which is followed by the Sept. Syr. Arab. and Vulg. and is required by the grammatical construction.

13th. — The Sam. with fifty-nine MSS. reads מנשא. " *Is my sin too great to be forgiven?*" Ganganelli.

15th. — The copy, which the Sept. Syr. and Vulg. with Theod. and Sym. followed, reads לא כן, instead of לכן; and that seems more agreable to the context. See Gen. Dissert. sect. 78.

22d.

22d. — " From *Tubal* came the name *Apollo*." Ganganelli. Twenty-four MSS. read, with the Sam. היא, which the grammatical construction requires. Four MSS. have, likewise, לוטש, which is preferable.

23d. — One MS. probably reads שמענה, which is more grammatical.

The learned Bishop of London, Dr Lowth, at first declared that he was ignorant what the sense of this verse is, but afterwards explained it in his third edition of Prœl. Sac. However, may we not presume that the text has been corrupted? What this corruption is may not be so easy to guess; but, if I might offer a conjecture, instead of הרגתי, I would read הריתי; which is a very small alteration, but affords this very different sense, although *I have conceived* a man to my wounding; and, as the following verse is defective in its metre, I would read וילדתיהו instead of וילך, and *I have begotten him* to my hurt; unless we might venture to read וילדתי בן, and *I have begotten a son* to my hurt. And the reasons, on which the proposed alteration of the Hebrew text are founded, are,

First of all, it does not appear, from any other passage of Scripture, that Lamech had been guilty of the crime of murder; and it is not very probable, if he had, that he would have made this open declaration of it to his two wives. Nor would his argument, in the next verse, have been at all conclusive, on this supposition of his being guilty of murder; but the force of it is striking, if *Lamech's* crime of *polygamy* is contrasted with *Cain's* crime of *murder*.

Secondly, from the manner in which he delivers himself, he seems rather apprehensive of *being murdered himself*; and, perhaps, by one of

of his wives, in consequence of a jealousy arisen between them, which had the greatest share of his affections. Or else, being stung with remorse for having committed the crime of *polygamy*, in direct opposition to the established law of creation, he might apprehend the effects of Divine vengeance; and, upon the birth of Tubal Cain, of his second wife Zillah, he might be induced to address his wives, in this pathetic manner, in order to deter them from being accessary to his death.

And if it should be objected that the word הורית cannot be applied to Lamech, why not as well as to Moses, Num. xi. 12, where it occurs in the same sense? And הרה may be taken in a double sense, as well as ילד is.

C. v. 3d. — The Sept. reads משחיתכם, and this reading is justified by Dr Kennicott; see Gen. Dissert. sect. 76, &c. and, also, Jackson's Chronol. vol. i. p. 33.

4th. — Twenty-one MSS. have, with the Sam. מאות, which is certainly right.

Let it be remarked, once for all, that the Sam. instead of ויולד, reads ויוליד, though two or three Sam. MSS. agree with the Hebrew text, which may be considered in *pih*.

19th. — The Sept. agrees with the present Hebrew text, with respect to the years of Jared, and not with the Sam.

23d. — As the learned collator of the MSS. observes, sect. 167, we must of necessity read ויהיו here, and in verse 31st, which is authorised also by the Sam. Sept. and several MSS.

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As for the chronological differences, let the Gen. Dissertation of the MSS. and the authors Dr Kennicott refers to, be consulted.

24th. — " He was translated alive, as Moses and Elisha." Ganganelli; who is deceived in supposing him present at the transfiguration.

31st. — See verse 23d.

C. vi. 2d. — Two MSS. have טובות, which is certainly preferable; and sixteen have, with the Sam. לעולם.

4th. — Sixteen MSS. have הגבורים. " By *giants* are meant persons of enormous oppression." Ganganelli.

5th. — Seventeen MSS. read, with the Sam. מחשבות in the plural.

7th. — Thirty-one MSS. with the Sam. read עשיתים, which the grammatical construction requires.

9th. — The Sam. text has בתמים, which is the better reading.

14th. — " *Gopher wood.*" Most probably *Cypress.*" Ganganelli.

18th. — One MS. transposing the words, reads ואשתך ובניך, and this seems to be the natural order, though they occur as in the text c. vii. 7. But see c. viii. 16.

19th. — The Sam. reads החיה, and ומכל in the second place; which are better readings.

20th.

20th. — The Sam. reads ומכל אשר רמש על, which is more grammatical. See c. vii. v. 8.

C. vii. 2d. — It is necessary to repeat, with the Sam. and the Sept. שנים.

7th. — Should we not read ויביא? "From *Thebeth* came *Thebes* in Egypt, and Greece." Ganganelli.

8th. — The Sam. reads ומכל, as in c. vi. v. 20.

11th. — Twelve MSS. with the Sam. have ואדבות, which the grammatical construction requires. "About the 6th of November, in the year of the world, 1656." Ganganelli.

21st. — The word הרמש seems to be a corruption of some other, as it does not agree very well with the context; being used chiefly in relation to reptiles, which are mentioned afterwards. And might not the original word be אשר, see c. vi. 17? Or it is redundant, see c. viii. 17.

C. viii. 2d. — The Sam. with thirteen MSS. reads מעינות; and, with five, ואדבות, which is more grammatical.

7th. — Instead of יצוא, which is quite irregular, should we not read צאת in the infinitive? "And he went *to go*, but returned, &c."

17th. — The Sam. and the Sept. read וכל, which the connection requires.

19th. — The first הרמש seems to be written by mistake instead of הבהמה, and should be inserted before the 2d, according to the Samar. and the conjunction ו is wanting before the 1st, 2d, and 4th, כל; and the truest reading seems to be למשפחותם, in which form it appears afterwards in the Sam. text.

20th. — The Sam. has עלות, which is more regular.

21st. — "*Though* the imagination of man's heart be, &c." Ganganelli.

C. ix. 3d. — The Sam. reads emphatically הכל. "God grants the use of animal food." Ganganelli.

5th. — The Sam. has ואחיו, which seems to be necessary; so, likewise, six MSS. read.

7th. — The Sam. with two MSS. has וישרצו, which preserves the connection; and so the Sept. reads.

10th. — Twenty-three MSS. with the Sam. and the Sept. read ובבהמה, which the connection requires.

20th. — Instead of ויחל, which leaves the sense imperfect, should we not read ויהי; and Noah *was* a husbandman? Or, as a friend observes, supply לחיות, see c. x. 8.

21st. — Ten MSS. with the Sam. and the Sept. have אהלו.

25th. — "This is prophetic only of the fortune of Canaan's posterity, and should be read in the future tense." Ganganelli.

26th.

26th. — Would it not be better to translate the first part of this verse, with Oleaster, blessed *of the Lord Jehovah* be Shem? See Poole's Synopsis.

29th. — More than one hundred and sixty MSS. read, with the Sam. וידו, which the grammatical construction requires. See Collat. MSS. Gen. Dissert. and c. v. 23.

C. x. 1st. — Nine MSS. read תולדות, which seems to be the true one, according to the Sept.

2d. — Forty-two MSS. read ותתבל, in which form it appears, 1 Chron. i. 5. "*Madai*, whence the *Medes*; — *Iavan*, the *Ionians*; — *Meshech*, the *Muscovites*; — *Thras*, the *Thracians*." Ganganelli.

3d. — Twenty-nine MSS. have ותוגרמה, in which form we find it, 1 Chron. i. 6.

4th. — The Sam. and the Sept. read ורודנים, which 1 Chron. i. 7 justifies. "*Elisha*, *Elis*; — *Tarshish*, hence *Tarsus*; — *Kittim*, *Macedonians*." Ganganelli.

5th. — Nine MSS. read, with the Sam. text, בארצותם; and four, with the Sam. למשפחותם, which seem to be the true readings.

8th. — Seventeen MSS. with the Sam. read נמרוד, agreeably to 1 Chron. i. 10; and twenty-three, with the Sam. have גבור: see, also, the following verse.

11th. — Eleven MSS. with the Sam. and Sept. read הוּדִיא, which is necessary. Two MSS. read רחובות, which the Sept. seems to have followed. "It should be, *He*, i. e. Nimrod, *went forth into Assyria*." Ganganelli.

12th. — Twenty MSS. have, with the Sam. הִיא, which the context requires.

15th. — Ten MSS. with the Sam. have צִידוֹן, agreeably to 1 Chron. i. 13.

19th. — The limits of the land of Canaan are described very differently by the Sam. text and the Hebrew text; and the former seems the more exact, which runs thus: "And the border of the Canaanites is from the river of Egypt unto the great river, the river Euphrates, and unto the western sea." See xv. 18.

19th. — Four MSS. with the Keri, read וצבוים, and this is countenanced by the Sept.

20th. — The Sam. reads the three last words but one, with the plural ו; and so the Sept. seems to have read, and this reading is certainly preferable.

21st. — It is evident that the first part of this verse is imperfect; and, to complete the sense, I would propose to read יִלְדוּ בָנִים, instead of יִלַּד גַּם; and, reading the following sentence in a parenthesis, render the whole thus: "And to Shem were born sons, (he was the father of all the children of Heber,) the brother of Japhet the elder."

23d. — The Sept. reads ומשך, and this is countenanced by 1 Chron. i. 17.

25th.

25th. — The Sam. reads ילדו, which the grammatical construction demands.

31st. — The ו is inserted in the Sam. text, as in verse 20; and the Sept. with a MS. or two, countenances it.

32d. — The Sam. reads משפחות, as do eight MSS. and three MSS. have לתולדותם, which are preferable readings; and the Sam. and the Sept. supply the word אי before הגוים, which seems to be necessary; see verse 5.

C. xi. 1st. — "*Hebrew* was undoubtedly the original language." Ganganelli.

4th. — "A *name*, i. e. a *monument*." Ganganelli.

9th. — Thirty-two MSS. with the Sam. read לבנות, which is more regular; and the Sam. and the Sept. have ואת המגדל after העיר, which seems requisite.

Let it be observed, once for all, that the Sam. has אחרי for אחר, and that seems to be the better reading, as appears from sundry places.

15th. — In the Sam. text ויים is manifestly defective, as it should be וימת.

30th. — The Sam. and one MS. have ילד instead of ולד, and that is certainly right.

31st. — The second בן seems to be redundant, and if, with the Sam. we supply, *and Milcah*, his daughters in law, which seems to be right,

we

we must give אשת a plural sense as it has Ezek. xxiii. 44, and the whole verse will run thus: and Terah took Abram his son, and Lot, the son of Haran, his son, and Sarai and Milcah, his daughters in law, *the wives* of Abram, his son; *and he went* with, or he brought, them from Ur of the Chaldees to go into the land of Canaan; and they came unto Haran and dwelt there. ויוצא, Sam. &c.

32d. — "The true reading is *one hundred and forty-five.*" Gangancili.

C. xii. 1st. — For the differences of chronology, in this chapter, consult the learned Collat. of the MSS. Gen. Dissertation. The additions of the Sam. text also throw great light upon many parts of it.

2d. — The Sam. has ויהוי, and the Sept. renders it, και εση ευλογητος: therefore the original text was perhaps ויהוי הברך.

3d. — Instead of ואברכה, the Sam. has ואברך, which is more regular. Thirteen MSS. have, with the Sam. משפחות.

7th. — The Sam. reads ויאמר לו, and the Sept. reads in the same manner: and he said *unto him.*

8th. — Seven MSS. with the Sam. and the Sept. read אהלו, which the construction requires: see xiii. 3.

9th. — The Sam. has ונסע, which is more regular.

14th. — Seventy-six MSS. have, with the Sam. הוא, which the grammatical construction necessarily requires.

16th.

16th. — The additions and transpositions in the Sam. text give us a better connection of the whole verse, thus: " And he treated Abram well for her sake, and he had sheep and oxen, *a great abundance of cattle*, and men servants, and maid servants, *and he asses*, and she asses, and camels."

Seventy MSS. have, with the Sam. text, ושפחות; and eighteen, with the Sam. ואתנות, which the grammatical construction requires.

18th, 19th. — The Sam. with several MSS. reads, in both places, הוא, which is necessary.

C. xiii. 1st. — Should we not read מנגבה, *from the south?* See the following verse. " *South desart.*" Ganganelli.

3d. — The Sam. with two MSS. has אהלו. See c. xii. 8.

7th. — We should either read, with the Sam. וישבים, or וישבו.

9th. — It would be more regular to read ואימינה.

10th. — The Sam. instead of ויאהל, reads וילך, which is certainly more agreeable to the sense of the context.

15th. — " *For ever* only means a long duration." Ganganelli.

C. xiv. 2d. — Four MSS. read, with the Keri, עבויים, which the Sept. seems to have followed.

4th. — The Sam. has בשלש, which is certainly better.

8th.

8th. — Eighteen MSS. have חיא, which is more grammatical.

10th. — The Sam. properly supplies מלך before Gomorrah, unless we read מלכי. "*Slime-pits*, wells of bitumen." Ganganelli.

19th. — See Gen. Dissert. to the Collation of the MSS. sect. 31.

C. xv. 6th. — Twenty MSS. have והאמין, which is more grammatical.

9th. — "A transaction of a vision." Ganganelli.

14th. — Forty-three MSS. with the Sam. read ברכוש.

15th. — The Sam. has ותקבר, which is better.

18th. — Thirty-six MSS. have, with the Sam. הנדול.

21st. — The Sam. has ואת החוי after הגרגשי, which is agreeably to other places.

C. xvi. 6th. — Fifty-four MSS. with the Sam. have ותענה, which is more regular.

13th. — In conformity to the following verse, should we not read חי ראי, instead of אחרי ראי? Ganganelli renders thus, "*What! have I seen him that careth for me hereafter?*

C. xvii. 4th. — There is some verb wanting in the beginning of this verse, unless, instead of הנה, we read אתנה.

6th.

6th. — The Sam. with fourteen MSS. reads והפריתי, which is more regular. See 20th.

7th. — Sixteen MSS. have והקימתי, which is more regular.

8th. — Twenty-four MSS. have מגוריך, which is more usual.

14th. — The Sam. text has ביום השמיני after ערלתו, and the Sept. reads thus. Eighteen MSS. have, with the Sam. והיא, which is most common.

15th. — "*Sarai*, my princess." Ganganelli.

16th. — Eight MSS. have, with the Sam. and the Sept. ומלכי, which is better. See v. 6th.

17th. — The Sam. reads אוליד instead of יולד, and then the words may be thus rendered: "shall I, that am a hundred years old, beget a son?" Or rather the word בן should be added after יולד. "The birth of this son was entirely miraculous." Ganganelli.

19th. — Seventeen MSS. have והקימתי, see v. 7th. Fifty-six MSS. read, with the Sam. and the Sept. ולזרעו, which is proper.

20th. — The Sam. with nineteen MSS. reads נשיאים, which is more grammatical.

C. xviii. 1st. — Would it not be better to read בחם? "*Plains of Mamre*, rather oak of Mamre." Ganganelli.

2d. — "*Three men*; so the three angels are called. And so is our Saviour called a *man*, because in the appearance of a man." Ganganelli. By which he seems to doubt the humanity of Christ.

5th. — Seven MSS. have, with the Sam. ואחר. "For *therefore*, rather *seeing that*." Ganganelli.

10th. — The Sam. reads והיא, and this the construction requires.

11th. — As Glassius observes, the preposition כ is transposed, and we should read כארח נשים. See Poole's Synopsis.

15th. — Instead of the second לא, the Sam. has לה, which seems to be the more eligible reading.

19th. — "*Command*, it should be *instruct*." Ganganelli.

24th. — Twenty MSS. with the Sam. have צדיקים, and twenty-two with the Sam. הצדיקים, which are the true readings. See Gen. Diss. of MSS. cod. 99: see, also, v. 26th, 28th.

25th. — Twenty MSS. have, with the Sam. חלילה, and thirty-one, with the Sam. מעשות, which are more regular.

33d. — Nineteen MSS. read, with the Sam. למקומו.

C. xix. 8th. — The Sam. reads האלה, which is proper.

12th. — The Sam. with thirteen MSS. has עוד, which is the more usual reading; and the Sam. supplies הזה at the end of the verse, as the Sept. seems to have read. See the next verse also.

13th.

13th. — The Sam. has לחשחיתה, which seems to be the best reading.

15th. — Thirty MSS. have, with the Sam. רגמצאות, which the grammatical construction requires.

16th. — Three MSS. read ויוציאוהו, and two ויניחוהו, which seem to agree better with the context; and, *instead of* כהוציאכם and ויאמר, in the following verse, we should probably read in the plural also כהוציאיכם and ויאמרו.

18th. — Twenty-four MSS. read, with the Sam. עליהכם, which *is* more regular.

20th. — Twenty MSS. read, with the Sam. in both places, חיא, which is more grammatical.

26th. — " A pillar of salt is to be understood figuratively." Ganganelli.

30th. — The Sam. supplies the word עמו at the end of the verse, which completes the sense: " and his two daughters *with him*."

32d. — Should we not read נלכה, *let us* go, instead of לכה?

33d. — Three MSS. read, with the Sam. והוא emphatically: see v. 35th.

Would it not be more grammatical to read ותשקינה?

34th. — It would be more regular to read נשקה, as in v. 32.

35th. — Twenty-four MSS. read, with the Sam. ובקומה.

38th. — Eleven MSS. with the Sam. read והיא, which the grammatical construction evidently requires.

C. xx. 1st. — Instead of ארצה should we not read הארץ?

2d. — Seventeen MSS. read, with the Sam. והיא, which the grammatical construction requires; as fifteen MSS. do with the Sam. in the next verse, והיא.

4th. — Instead of הנוי, which does not seem to be so well connected with the context, should we not read הני, wilt thou slay *me* who am righteous? Though the tenth verse seems to countenance the text. Arab. vers. *Virum probum* occides? See Walt. Polyglot.

5th. — Forty-three MSS. with the Sam. instead of the second והוא, read והיא; and forty-two instead of the third.

Twenty-six MSS. read, with the Sam. ובנקיון, which is more regular.

6th. — Three MSS. have מחטא, which seems to be the most regular.

8th. — The Sam. reads כל after ויראו, and so the Sept. seems to have read.

10th. — Should we not transpose the letters, and, instead of ראית, read יראת, what *didst thou fear?* And what seems to confirm this transposition

transposition is, that the Sam. in the next verse, supplies the words כי יראתי after Abraham; and Abraham said, *because I feared.*

12th. — We must either supply the pronoun היא after אחתי, as the Sam. does, or read, with thirteen MSS. היא instead of הוא.

13th. — The Sam. has התעה, which is certainly the truer reading.

14th. — The Sam. supplies אלף כסף, *a thousand pieces of silver*, and sheep, &c. and thus the Sept. reads, χιλια διδραχμα: see, also, v. 16. The Sam. reads also ושפחות, which the grammatical construction requires.

16th. — Might we read נכחך, and with all *before thee*; i. e. that shall see thee hereafter.

C. xxi. 13th. — The Sam. reads גדול, *a great* nation; and so the Sept. and the Vulg. vers. See, also, v. 18.

15th. — Forty-six MSS. read חשיחים, which the grammatical construction requires. See Job, xxx. 7.

20th. — Instead of רבה קשת, should we not read רב הקשת?

23d. — The Sam. reads חשבע, which is more regular.

28th. — The Sam. with several MSS. reads כבשות, which the grammatical construction requires.

29th. — The Sam. reads לברהן, which is more regular: see v. 28.

30th.

30th. — The Sam. supplies the word אברהם, and *Abraham* said, &c. which is better.

33d. — The Sam. supplies the word אברהם, as do the Sept. Vulg. and the Syr. and it is necessary to complete the sense.

C. xxii. 2d. — The true reading here seems to be המראה.

13th. — The Sam. with nine MSS. reads אחד instead of אחר, and so do the Sept. and Syr. vers.

16th. — The Sam. with one MS. supplies the word ממני after יחידך, as in v. 12; and so the Sept. Vulg. and Syr. read.

17th. — The Sam. with nine MSS. reads וירש, which is more grammatical.

20th. — The Sam. with twenty MSS. has היא instead of הוא; but perhaps the true reading is את, "behold Milcah hath even born sons unto," &c. And the Vulg. Lat. reads thus.

24th. — The Sam. with twenty-four MSS. reads היא.

C. xxiii. 2d. — The Sam. adds אל עמק, in Kirjath-Arbe *in the valley*, which the Sept. has also.

11th. — Instead of לא, in the beginning of this verse, I would read לו, and join it to the end of the former; saying *unto him*, my Lord, hear me, &c.

13th.

13th. — Ganganelli renders thus; "*If thou art he*, i. e. the person." The middle part of this verse is very defective, and I think the readiest way of making out the sense is to read, with the Samar. לי instead of לו, and to insert תתן after אתה, which I consider as the accusative case of the pronoun answering to שרה, and then the words may be thus rendered: "but, if thou *wilt give it to me*, hear me."

15th. — Twenty-seven MSS. read, with the Sam. מאות, which is more regular: see v. 16.

16th. — Forty-five MSS. with the Sam. read לעפרון, agreeably to other places.

18th. — It is evident that the 17th and 18th verses should be read together.

C. xxiv. 4th. — Twelve MSS. with the Sam. supply אם after כי, which is more usual: see, also, v. 38.

5th. — Seven MSS. read והחשיב, which accords better with the context.

8th. — The Alexan. edition of the Sept. reads משבעת, *from* this oath, which seems to be right; and one MS. with the Sam. has תשיב: see v. 5.

13th. — The Sam. and one MS. read יצאות, which the context requires.

14th.

14th. — Nine MSS. with the Sam. and the Keri, read הנערה, which the grammatical construction requires: see, also, v. 16. And the Sam. with the Vatic. Sept. supplies אברהם at the end of the verse.

19th. — Several MSS. read, with the Sam. להשקותו and לשתות, which seem the most regular: see v. 22.

21st. — The Sam. reads ומחריש, which is proper for the sake of connection; and, instead of translating this word with most of the antient versions, *and he was silent*, would it not be more pertinent to render it thus; *and he devised artfully* to know, &c. viz. by the methods taken in the following verse.

22d. — Sixty-four MSS. with the Sam. read לשתות, and the Sam. inserts וישם על אפה after משקלו, which certainly helps the sense: see, also, v. 47, which confirms this reading.

23d. — The Sam. reads בבית, which is certainly preferable.

27th. — Instead of אנכי, which seems to have no meaning here, should we not read אשר as a conjunction; *because* in the way Jehovah hath led me to the house of the brother of my Lord? And it may be considered as a conjunction in v. 57.

28th. — Eleven MSS. and the Sam. read here also, with the Keri, הנערה.

29th. — The words וירץ, &c. and he ran, seem to be misplaced, and would come in more properly before ויבא, and he came, &c. in the following verse.

35th.

35th. — Thirty three MSS. read ועברים; and eleven, with the Sam. ושפחות, which the grammatical construction requires.

38th. — If we compare the beginning of this verse with v. 4, they will help to correct one another, as it is clear that the word אם is omitted in the last, and the word כי in the former, the original reading in both being כי אם. And the word לא is a manifest corruption.

39th. — Five MSS. with the Sam. read אולי, agreeably to v. 5.

44th. — The Sam. reads, with nine MSS. היא instead of הוא, and with twenty-one תוכיח, which is more grammatical.

45th. — The last part of this verse is defective, and should be supplied according to the Sam. " and give me, I pray thee, to drink, *a little water out of thy pitcher.*"

53d. — Twenty-five MSS. with the Sam. read ומנדנות, which is more grammatical.

54th. — Eight MSS. with the Sam. read שלחוני, as do the Sept. Vulg. Ar. and Syr.

55th. — One MS. the Sam. Sept. Vulg. and Syr. read ויאמרו, which is more grammatical, and is justified from v. 57, &c. Twelve MSS. and the Sam. read, with the Keri, הנערה, which is necessary.

That the latter part of this verse wants correction is past a doubt. Whether we should omit או, and read ימים עשור, *ten days*, or add, with the Samar. חדש, and then render the words, according

to the margin of our bibles, "*a full year*, or *ten months*," is not easily decided. The latter is adopted by Grotius, Gataker, and Patrick from Fagius, who says, that, among the Hebrews it was customary for betrothed virgins to be allowed so long a time to prepare themselves for marriage; and, though Oleaster (see Poole's Synopsis) reprobates this notion, yet what seems to give farther countenance to it is, that, if Abraham's servant had been only requested to stop for *ten days*, he could scarcely have refused it; unless we suppose (as the whole of this transaction was under the immediate direction of Jehovah) that he was warned of God to depart immediately again.

56th. — Twenty MSS. read, with the Sam. עליהם, which is more regular.

67th. — Twenty MSS. read, with the Sam. ויביאה, which is more grammatical.

C. xxv. 3d. — Several MSS. read אשורים ולטושים, which are preferable.

5th. — The Sam. adds בנו at the end of the verse.

6th. — Eighteen MSS. with the Sam. read מתנות, which the context requires.

8th. — The Sam. reads, with three MSS. ימים, and this instance, as the learned collator of the MSS. observes in his Gen. Dissert. sect. 107, shews how necessary it is sometimes to correct the Hebrew text by the Samaritan. "*Full of years* is a beautiful expression; like a guest who rises satisfied from a plentiful table." Ganganelli.

9th.

9th. — Eleven MSS. with the Sam. read עפרון, which other places justify.

12th. — Two old MSS. have תולדות, which is more usual.

13th. — Six MSS. with the Sam. have בשמותם, and one MS. has לתולדותם, which are more regular. Fifteen MSS. with the Sam. have also בכור, and sixteen MSS. גביות, as we find it, 1 Chron. i. 29.

15th. — Two hundred and nineteen MSS. with the Sam. read חדד instead of חדר: see, also, 1 Chron. i. 30.

16th. — Instead of חם, which appears to be redundant, should we not read חיו? "*According to their regions, according to their tents:* the Arabians had no *towns*." Ganganelli.

Several MSS. with the Sam. have נשיאים, ובמירותם, שמותם, which are more regular.

18th. — Some of the versions render נפל, *cecidit*; others, as the Sept. Arab. and Syr. *habitavit, commoratus est,* which seems more agreeable to the context; but, as נפל does not bear this sense, it is uncertain what word was in their copy. But may it not be derived from פלה, separare; *he was separated* before all his brethren, i. e. lived in distinct territories?

19th. — One MS. has תולדות, which is more regular.

21st. — Fourteen MSS. with the Sam. have היא.

23d. — Twenty-three MSS. and the Sam. read, with the Keri, גוים, which is certainly right, unless we read, with one MS. גויים.

24th. — We should either read, with thirteen MSS. תומים, or, with the Sam. and one MS. תאמים.

25th. — Instead of אדמוני כלו, should we not read אדם ויהי כלו; "and the first came out red, *and he was all over*; or, *and the whole of him was* like, &c.?"

26th. — The Sam. reads ויקראו, which is agreeable to the former verse; but perhaps it might be better to read ויקרא in both places, and *he* called, viz. Isaac; for thus the Sept. seems to have read, and it was probably the custom at that time, for fathers to give the names to their children, as it was afterwards; see Luke, 2.

27th. — "Was a *plain* man; rather a *perfect* man." Ganganelli.

28th. — To make the sense complete should we not read הביא after ציד, for *he brought* venison for his mouth? see c. xxvii. 7. Or צוד ציד, because he *hunted venison* for his mouth? see c. xxvii. 3.

30th. — One of the האדם is certainly redundant, and I would propose to read נזיד instead of the second, as in v. 34th, which the Sept. reads, and it is necessary to complete the sense: our version also supplies it.

C. xxvi. 3d, 4th. — If we retain the pronoun האל, or rather, as the Sam. האלה, we should read likewise with that, and above twenty MSS. הארצות.

5th.

5th. — The Sam. and the Sept. supply the word אביך; Abraham, *thy father:* see v. 3.

7th. — Sixteen MSS. with the Sam. read היא instead of הוא; and the Sam. with ten MSS. reads יחרנוני, which the context requires. Sixteen MSS. with the Sam. have also היא in the second place; and let it be observed, once for all, that, where the pronoun is feminine, the Sam. with many MSS. has it in this form.

15th. — Nineteen MSS. have, with the Sam. הבארות; and several, with the Sam. read thus in the 18th verse.

18th. — Thirty-eight MSS. read, with the Sam. כשמות. Dr Kennicott reads עברי for בימי: see 1st Dissert.

27th. — Seventeen MSS. with the Sam. have עליהם.

35th. — The Sam. has ותהינה, which is more regular.

C. xxvii. 1st. — The Sam. reads ותכהינה, which is more grammatical.

9th. — Twenty-two MSS. have, with the Sam. טובים, which is more usual.

10th. — Twenty-two MSS. have also, with the Sam. בעבור: see, also, v. 4.

16th. — One MS. has, with the Sam. עורות, which is preferable; and one MS. has, with the Sam. צואריו, which is certainly better.

23d. — Seven MSS. with the Sam. have שְׁעִירוֹת.

24th. — One MS. with the Sam. has וְאֹתָהּ, which is certainly preferable.

27th. — The Sept. reads, with the Sam. מלא after שׂרה.

28th. — Seven MSS. with the Sam. read וְתִירֹשׁ.

29th. — Thirty-three MSS. and the Sam. read, with the Keri, וְיִשְׁתַּחֲווּ.

If we give these words the singular sense, we should read, with two MSS. אֶרֶץ, and, with nine, וּמְבָרֵךְ. If the plural, אֶרֶץ and בָּרְכוּ in Pyhal.

33d. — The Sam. has וְגַם, which is more emphatical.

34th. — The Sam. has וַיְהִי at the beginning of this verse, and so the Sept. reads.

Instead of אֲנִי, should we not read הֲנִי, *even me?* Or אָנָּא, quæso? See ps. cxviii. 25. אֲנִי is *idiomatic*, says a learned friend.

37th. — The Sam. reads, with four MSS. וְלֵךְ.

38th. — Instead of הוּא, or, as the Sam. with several MSS. הִיא, I would read הִוֹה, *is* there.

39th.

39th. — " It should be translated, *thy dwelling shall be far from the fatness of the earth, and from the dew of heaven,* as the next words confirm." Ganganelli.

C. xxviii. 4th. — One MS. reads, with the Sam. אביך after אברהם.

14th. — Eight MSS. with the Sam. have וצפונה, which is more regular; and thirteen, with the Sam. משפחות, which the context requires.

15th. — Fifteen MSS. have והשיבתיך, which is more grammatical.

C. xxix. 3d. — Instead of הערדים, the Sam. has הרעים, " and all *the shepherds* were gathered together, and they, &c." And this is certainly the true reading: see Collat. of MSS. Gen. Dissert. sect. 44, and 1st Dissert.

7th. — One MS. has ורעו, which the connection requires.

11th. — Instead of וישק should we not read, as in v. 13, וינשק?

19th. — The Sam. has שב, which is most regular.

21st. — The word ימי seems to be *in statu regiminis,* and another word is wanting, which probably is עבדתי, for the days *of my service* are fulfilled.

23d. — The first ויבא should be written ויביא. The Sam. adds יעקב at the end of the verse, which makes the sense still clearer.

24th.

24th. — Two MSS. read, with the Sam. לשפחה, which is proper: see also v. 29.

31st. — " Rather Leah *was less beloved.*" Ganganelli.

C. xxx. 8th. — Eleven MSS. with the Sam. have ונם, which the connection requires.

11th. — Eight MSS. read, with the Keri, בא גד, *a troop cometh*, as our English vers. renders it, and thus the Sam. Latin vers.: see Walton's Polyglot.

14th. — " *Mandrakes*; probably *citrons.*" Ganganelli.

16th. — The Sam. supplies הלילה after תבוא, which makes the sense clearer.

30th. — Instead of לרגלי I think we should read בגללי, *for my sake:* see v. 27.

31st. — Eleven MSS. read, with the Sam. את הרבד, which is more emphatical.

35th. — Twenty-eight MSS. have, with the Sam. והטלאות, which the grammatical construction requires.

That Laban, at the *first* agreement, was to have all the *white* sheep and goats, and Jacob all the *spotted* and *brown*, seems clear from the context; those words, therefore, כל אשר לבן בו, *every one that had white in it*, imply a contradiction; and the antient versions have run into

into this difficulty: see the Sept. and Vulg. and also the Sam. text. I look upon them for that reason to be an interpolation; and this will appear still more evident by comparing v. 33 with this, where I would read כל שכרי, instead of על, "when *all* my hire shall come before thee."

38th. — Ten MSS. have תבאנה, which is more regular; and the Sam. has בבאהן, which is more grammatical.

39th. — The Sam. has ויחמנה, and with eight MSS. ותלדנה, which are more regular.

42d. — The Sam. has והיו, which the grammatical construction requires.

C. xxxi. 6th. — Instead of ואתנה ידעתן, we should read ואתן ידעתן, which is more grammatical.

18th. — Thirteen MSS. read, with the Sam. רכושו.

19th. — "The images, i. e. the little images of the gods. See Hor. lib. ii. ode 18." Ganganelli.

20th. — Instead of את לב, I would read מאת; "and Jacob stole away *from* Laban." Or מאת לב, from the heart, or without the heart, of Laban.

26th. — Instead of את, I would read again, מאת; "and thou hast stolen away *without my* heart, or knowledge."

28th. — Fifteen MSS. have עשה, which is more regular.

33d. — The Sam. supplies the word יחבש, which the Latin version renders, diligenter scrutatus est; and this is followed by the Sept. See Gen. Dissert. to the Collat. of the MSS. sect. 136. But it is probable that the right word is יחפש, which has precisely this meaning, and occurs in v. 35. When this remark was made I had not read Dr Kennicott's 1st Dissert. Thirty-five MSS. have האמהות, which is more regular.

36th. — Twenty-two MSS. read, with the Sam. ומה, which helps the connection.

43d. — Instead of בנתי, should we not read, with the Sam. and twelve MSS. בנותי? See, also, v. 50.

53d. — The learned collator of the MSS. justly supposes אלהי אביהם to be an interpolation. The Sam. reads, with one MS. וישפט, which is followed by the Sept. Syr. Arab. and Vulg.

C. xxxii. 6th. — The Sam. has ויצא, which preserves the connection, and so all the antient vers. read.

10th. — The Sam. has ואשיב, which is more regular: see v. 13.

16th. — Thirty-two MSS. read, with the Sam. ועירים, which the grammatical construction requires.

20th. — The Sam. supplies the ו before the second and third גם, as do the Sept. and Vulg.

21st.

21st. — The Sam. supplies the verb בא after יעקב, and so the Sept. and Vulg. seem to have read.

24th. — "This is a vision." Ganganelli.

31st. — The Sam. reads פנואל, which is conformable to the next verse, and to the other places of Scripture where this word occurs; though, according to the true derivation of it, it should be written פניאל, *the face of God,* as before.

32d. — "The sinew which shrank; rather, *which runs along the lower part of the thigh.*" Ganganelli.

C. xxxiii. 6th. — The Sam. reads ותשתחוינה, which is more regular.

10th. — The Sam. has הבאתי, with one MS. and so the Sept. and Vulg. read; and this seems to be the true reading.

17th. — The Sam. reads, with seven MSS. in the first place סכותה, and with twenty MSS. in the second place, סכות, which are certainly preferable.

C. xxxiv. 3d. — The Sam. and several MSS. read, with the Keri, in both places, הנערה: see, also, v. 12.

15th. — The Sam. has, with five MSS. כמונו, which is more regular.

27th. — The Sam. reads ומני, which is useful to the connection.

29th. — The Sam. with two MSS. omits the ו before the fourth את, which is better.

C. xxxv. 2d. — Thirty-five MSS. read, with the Sam. הסירו, which is more grammatical.

7th. — Instead of נגלו, the Sam. has נגלה in the singular, which is observable.

8th. — The word מתחת seems to be redundant, as the sense is equally good without it; " and she was buried *at Bethel*, under the oak."

10th. — The first שמך seems to be redundant, as the sense, without it, runs thus: " and God said unto him, Jacob, thy name shall no more be called Jacob," &c. And one MS. wants it.

22d. — The Sept. reads at the end of this verse, ויהי רעה בעיניו, *and it was evil in his sight*; which completes the sense. See, also, Kennicott's 1st Dissert.

24th. — The Sam. has, with six MSS. ובנימין, which is the true reading.

26th. — The Sam. has, with one MS. ילדו, which the grammatical construction requires: see c. xxxvi. 5.

C. xxxvi. 2d. — Instead of בת צבעון, the Sam. and the Sept. read בן, *the son* of Zibeon: see, also, Kennicott's 1st Dissert. p. 372.

6th. — We must either supply the word אחר after ארץ, with the Vulg. and Chald. into *another* country; or read, with the Sam. and the Vulg. Sept. מארץ כנען, *and he went out of the land of Canaan*; or, with the Alex. only מארץ, simply. See Kennicott's 1st Dissert. p. 375.

15th.

15th. — Eighty-six MSS. with the Sam. read, with the Keri, חימן.

16th. — See Kennicott's 1st Dissert. p. 376.

23d. — It helps the connection to read, with the Sam. וישפו.

24th. — Sixty-seven MSS. read חימים, which is better than the present text, but what is the precise signification of the word is not easily determined. It is certain, unless the Sept. version is corrupted, that the authors of it did not understand the meaning of it. "*Found the mules*; rather *found out the mules:* i. e. how they were generated,— how to raise them." Ganganelli.

25th. — The Sam. and four MSS. read דישון, as the word occurs, 1 Chron. i. 41. See, also, v. 30

31st. — For the manifest addition of the next thirteen verses from 1 Chron, see the Collation of the MSS.

C. xxxvii. 4th. — Thirty-six MSS. read, with the Sam. לשלום, which is more regular. For בניו, see Collat. MSS. sect. 179. "Mark the folly of partiality." Ganganelli.

7th. — The Sam. has, with one MS. ותשתחוינה, which is more grammatical. "This dream was fulfilled, Gen. xlii. 6." Ganganelli.

13th. — The Sam. has, with seven MSS. לך, which is more regular: see v. 14.

19th. — "Heb. *This maker of dreams.*" Ganganelli.

20th.

20th. — Thirty MSS. read, with the Sam. ונשליכהו, which is more regular.

24th. — We should either read, with the Sam. ויקחו, or ויקחוהו, *and they took*, or *and they took him*.

25th. — Thirty-three MSS. read, with the Sam. וילוט. "*A company, &c.* a caravan." Ganganelli.

26th. — "The Heb. should be translated, *what a murder! if we slay our brother*." Ganganelli.

36th. — The Sam. reads המדינים, which accords better with v. 28. "*An officer of Pharoah's*; a chamberlain." Ganganelli.

C. xxxviii. 8th. — The Sam. reads, with one MS. הקים, which is more grammatical.

18th. — "*Bracelets*; rather sash. See, also, v. 25." Ganganelli.

21st. — "*Openly*; Heb. at the two fountains. See, also, v. 14." Ganganelli. The Sam. has המקום, which seems to be the true reading. See v. 22.

30th. — The Sam. has ואחרי, which is more usual.

C. xxxix. 1st. — The grammatical construction requires that we should read הוריד‌והו. "The slave-trade was an old species of merchandise." Ganganelli.

4th.

4th. — The Sam. reads בעיני אדניו, and so the Sept. and the Vulg. seem to have read. The Sam. has, likewise, with one MS. אשר after וכל, which is preferable. See our version and the next verse.

10th. — The Sam. reads ויום in the second place; but, if we consult other passages, it will probably appear that the true reading is ביום. "A model of chastity for youth. So Bellerophon, and Scipio Africanus." Ganganelli. Two MSS. read ולחיות, *and* to be with her.

13th. — The Sam. supplies, with four MSS. ויצא, which agrees better with the preceding and subsequent part of the context.

22d. — The Sam. reads, with twenty-seven MSS. האסורים, which is more grammatical.

23d. — Two MSS. read, with the Sam. וכל אשר, which is preferable.

C. xl. 10th. — Thirty MSS. read שריגים, which the grammatical construction requires; unless we read, with the Sam. שרנים, and as it appears in v. 13.

13th. — "*Lift up, &c.* See 1 Kings, xxi. 9." Ganganelli.

C. xli. 2d. — Seven MSS. read, with the Sam. עלות, which is more grammatical; and sixteen, with the Sam. ובריאות. See v. 4. "This dream was of divine suggestion." Ganganelli.

4th. — Thirty-seven MSS. have ודקות, thirty-seven יפות, and twenty-two, with the Sam. והבריאות, which the grammatical construction requires.

5th.

5th. — Fifty six MSS. read וטבות, and seven, with the Sam. וטובות, one of which is requisite; but the latter seems most regular.

6th. — Nine MSS. by transposing the ו, read ושדפות, which the grammatical construction requires. See v. 23, 27.

8th. — The Sam. reads, in the plural, חלמיו, which the context necessarily requires. See Collat. MSS. Dissert. sect. 167.

14th. — Fifty-nine MSS. read, with the Sam. ויריצהו, but the vers. in the plural, ויריצוהו. "Observe the conduct of Divine Providence." Ganganelli.

16th. — Instead of שלום, it appears probable to me that we should read חלום, and בעדי for בלעדי; "*for my sake* God shall answer *the dream* of Pharaoh."

18th. — Twenty-one MSS. read, with the Sam. עלות; and seven, with the Sam. ויפות, which the grammatical construction calls for.

19th. — It is observable that the first MS. instead of ודקות, reads ורקות in the fourth verse, and ודקות instead of ורקות in this.

20th. — Fifteen MSS. read, with the Sam. וחבריאות, which is right.

21st. — The Sam. has, with six MSS. ומראהן, which seems more regular.

22d.

22d. — The Sam. has, with one MS. ואראה, which is more grammatical. Twelve MSS. have, with the Sam. עלות, and twenty-four read מלאות.

23d. — Five MSS. have ושרפות, which is the better reading. See v. 6, 27.

24th. — Twelve MSS. have, with the Sam. ותבלענה, which is more grammatical; and fifty-eight MSS. read, also, with the Sam. הדקות, which the construction requires. And here it is very observable how easily the change of ר into ד, and vice versâ, is made.

25th. — The Sam. has אגיד instead of הגיד, and the former seems to be the true reading.

26th. — Thirty-seven MSS. have פרות, and three, with the Sam. in both places, המובות, which are more grammatical.

27th. — Forty-six MSS. read, with the Sam. והרעות; twenty-five with the Sam. והעלות; and one ושרפות; which the grammatical construction requires.

If we compare this verse with the preceding, perhaps we shall see reason to read, in the last part, שניים הנה, "*and these are seven years,*" instead of שבע רעב, as the design of Joseph seems to be only to fix *the certain number* of years in both places; the good or bad quality of which being described in the 29th verse. And it is observable that the Sept. has both readings.

28th. — I take הראה in the first person here, and not in the third: "what God hath done *I declare or shew* unto Pharaoh." See v. 25, the pronoun אני being understood, as in other places.

31st. — Instead of אחרי כן should we not read אחריהן, as in the preceding verse?

33d. — The Sam. reads יראה לו, which seems preferable.

34th. — Twenty-two MSS. read פקידים, which is more regular.

35th. — The Sam. supplies the word שבע before השנים, which seems necessary: "and let them gather all the food of those *seven* good years," &c. Thirty-six MSS. have, with the Sam. הבאות, which is more grammatical.

36th. — Seven MSS. have, with the Sam. תדיינה, which is more regular; but it is still more grammatical to read, with one MS. תהינה.

42d. — Twenty-seven MSS. read, with the Sam. רביד. "The ring was a badge of imperial authority." Ganganelli.

43d. — If we retain the present reading, אברך, or, with some, suppose that the original text was הברך, might we not render it, *I will bless*; or, in the second case, *the blessed?* Appellations properly ascribed to Joseph. "Abrach rather signifies the king's father." Ganganelli.

45th. — If the two words compounding Joseph's name be only Hebrew ones, explanatory of that imposed by Pharaoh, I should be inclined to think, that, instead of פענח, it was originally מענח, *the answerer of*, or *he answered*, secrets. See v. 16. The Chald. interprets them, *arcanorum revelatorem*. "On is Heliopolis." Ganganelli,

48th. — Instead of היו the Sam. reads היה השבע, "in which *there was plenty.*"

50th.

50th. — The Sam. reads ילדו, which the grammatical construction requires.

55th. — Five MSS. read, with the Sam. ואשר, which helps the connection.

57th. — We should either transpose the ו in באו, and read בוא, or read, with the Sam. והארצות, which the Sept. follows.

C. xlii. 6th. — The Sam. has, with one MS. והוא, which is useful to the connection. "Prostration was a mark of oriental adoration." Ganganelli.

7th. — Eighteen MSS. have, with the Sam. in the second place, אליהם, which is the more usual reading. See verses 9, 12, &c.

8th. — Four MSS. read הכיהוהו, which the grammatical construction requires.

14th. — Twenty-three MSS. read, with the Sam. אליכם, which is more usual.

16th. — *By the life of Pharaoh.* "This oath seems to be a solemn asseveration in Egypt." Ganganelli.

21st. — "Oh! the power of conscience. A guilty conscience needs no accuser." Ganganelli.

28th. — It seems necessary to supply איש after ויאמר, "and *every one* said to his brother," &c. Four MSS. have, with the Sam. הוא after חנה.

36th. — Three MSS. read, with the Sam. בנימין, which is preferable.

C. xliii. 3d. — Eighteen MSS. have, with the Sam. חעיר in the second place, which is more regular.

8th. — The Sam. reads שלח, which is better. "Benjamin is called a *lad*, but was above twenty. See c. xlvi. 21." Ganganelli.

11th. — *Honey, spices, myrrh.* "Rather dates, storax, and laudanum." Ganganelli.

15th. — The Sam. has בנימין and מצרימה, which are preferable.

16th. — The Sam. reads, with three MSS. ויאת. which is proper.

18th. — The Sam. reads, with one MS. ומושב, for which see v. 12.

28th. — The words inserted in the Sam. after, "he is yet alive," viz. "and he said, blessed be this man of God," seem necessary. Thirty-eight MSS. read, with the Sam. and the Keri, וישתחוו, which is the usual reading.

32d. — "Because they were shepherds, and eat the cattle, which the Egyptians worshipped." Ganganelli.

C. xliv. 5th. — "What sort of divination he meant it is impossible to know." Ganganelli.

9th. — Instead of ומת, we should either read, with the Sam. ויומת, or, rather, ימות.

10th.

10th. — Forty-two MSS. have נקיים, which seems to be the right reading.

13th. — Two MSS. read, with the Sam. שמלותם, which is more grammatical.

16th. — Two MSS. read, with the Sam. in the second place, ומה; and one MS. reads נצדק, which seems to be the true reading.

21st. — Seven MSS. give us הוירדהו, which the grammatical construction requires.

23d. — Fourteen MSS. read, with the Sam. תומימון, which is more grammatical.

24th. — Two MSS. read, with the Sam. אבינו, with which agree all the antient versions. See Collat. MSS.

28th. — I think that we should read ואמרו, *and ye say*, or *said*; and this reading the versions countenance. See Sept. Vulg. and Sam.

29th. — Four MSS. read, with the Sam. וקראהו.

31st. — The Sam. reads אתנו after חנעד, which seems necessary. See our version.

33d. — The Sam. reads יעלה, which is more regular.

C. xlv. 1st. — Instead of הוציאו, the Sam. by transposing the ו, reads והוציא, which is certainly better; and the Sam. likewise reads מעליו, which is necessary.

7th.

7th. — " *To preserve you a posterity* ought to be translated, to grant the continuance of life." Ganganelli.

14th. — The Sam. reads צואר in the first place, and in the second, with thirteen MSS. צוארו, which seem to be the true readings.

20th. — " *Regard not your stuff*, rather translate, let not your eye spare your substance." Ganganelli.

22d. — Ten MSS. have חלפות in the second place, which is the true reading.

23d. — Twenty-two MSS. read, with the Sam. אחנות, and eighteen, with the Sam. נשאות.

C. xlvi. 1st. — The Sam. reads, with one MS. באר, which is certainly the true reading.

5th. — Seventy-seven MSS. read, with the Sam. נשיהם, which is necessary.

6th. — " Two hundred and fifteen years after the Abrahamic promise." Ganganelli. For the difference of names, from the tenth verse to verse twenty-fourth, see the Collat. of MSS.

22d. — Twenty MSS. have, with the Sam. ילדה, which the grammatical construction requires.

27th.

27th. — The Sam. has, with one MS. ילדו; which is proper.

28th. — Instead of להורת should we not read להרדת, and render the words thus: "and he sent Judah before him unto Joseph, *to go down before him* to Goshen?"

39th. — The oldest MS. reads, with the Sam. in both places, צוארו, which is preferable.

30th. — The Sam. has ראיתי, which is more regular.

C. xlvii. 2d. — That ומקצה is a corruption appears very probable; perhaps the original word might be ומקרבה; "*and out of the midst* of his brethren," &c. Fifteen MSS. read ויציגם, which is more regular.

3d. — Twenty-seven MSS. have, with the Sam. ריעי, which the grammatical construction requires. See Dissert. to the Collat. MSS. sect. 54.

16th. — The Sam. supplies לחם after לכם, as do the Sept. and Vulg. and the sense is more complete with it: "and I will give to you *bread*, i. e. food, for your cattle." See, also, the following verse, which confirms this reading.

17th. — Forty MSS. have, with the Sam. מקניהם in the last place, which is preferable.

20th. — Thirty-six MSS. read, with the Sam. עליהם, which is more usual.

21st.

21st. — Instead of העביר —— העירים, the Sam. reads העבידים —— העביד, which gives this sense: " *and he made the people* with him *slaves*." And the Sept. and Vulg. strengthen this reading.

24th. — The Sam. reads בתבואתה, " in *its* increase," which is better. Twenty-four MSS. have, with the Sam. הירות, which the grammatical construction requires; and we should also read יהיו.

25th. — Twenty-eight MSS. read, with the Sam. החייתנו, which is more regular.

28th. — The Sam. reads, with two MSS. ויהיו in the second place, which the grammatical construction requires.

29th. — " This was a solemn mode of adjuration in the primitive times." Ganganelli.

31st. — The Sam. reads השבע, which is more regular.

C. xlviii. 4th. — Eighty-four MSS. read והרביתיך, which the grammatical construction demands.

7th. — The Sam. supplies ארם after Padan, which is proper; Padan *Aram*.

10th. — Five MSS. have ולא, which is proper.

12th. — The Sam. reads, with one MS. וישתחו, which is more regular.

17th.

17th. — "*It displeased him*; rather appeared wrong." Ganganelli.

18th. — Thirty-eight MSS. read, with the Sam. הבכור, which is more usual.

C. xlix. 3d. — Seven MSS. read, with the Sam. בכורי. See above.

5th. — The verb היו seems to be wanting after אחים, both to complete the sense and the metre.

6th. — The Sam. reads, with eighteen MSS. כבודי, which is more usual.

5th. — The Sam. reads כלו, and agreeably hereto is the Sept. vers. "*they have completed* the violence of their machinations." See, also, Durell on the Place.

6th. — Instead of וברצונם might we not read וברצחם, "and *with their sword* they extirpated a *prince*:" for, as Dr Durell observes, שור will bear this sense. Or it might be originally written שר. See, also, Dr Kennicott's 1st Dissert. "Destroyed a *bullock*, meaning Shechem." Ganganelli.

10th. — The Sam. instead of רגליו, reads דגליו, "*from his standards*:" and this reading affords a very apposite sense. Not one of the MSS. countenances the reading of שלת, missus vel mittendus, "*he that is to be sent*:" though Grotius thinks that this might be the original word. But see Mede.

11th. — The Sam. instead of סוּתוֹ, reads כְּסוּתוֹ, which is certainly more regular.

13th. — Thirty-two MSS. read, with the Sam. אֲנִיוֹת, which is preferable; and six, with the Sam. עַד instead of עַל: and the former seems to be right.

17th. — Eleven MSS. read שִׁמְעוֹן. "Dan, &c. i. e. his posterity, should overcome more by policy than open force." Ganganelli.

21st. — Twelve MSS. have, with the Sam. שְׁלוּחוֹת, which is more regular.

22d. — There is a great difference in the readings of the third line of this verse, as it stands in the collation of the MSS. The Sam. has בְּנִי צְעִירִי, instead of בְּנוֹת צְעִירָה, "*my younger son* hath ascended the wall; but the Sept. reads also שׁוּב instead of שׁוּר, "my younger son, *return* to me." But, perhaps, following these two corrections, it might be better to render the words thus: "*my younger son is returned to me.*"

23d. — Three MSS. read וַיִּמְרְרוּהוּ, and one also וַיִּשְׁטְמוּהוּ, which the grammatical construction requires; and the third verb was probably originally written וַיְרִיבוּהוּ, as the Sam. has וַיְרִיבֵהוּ. "The *archers*, i. e. his brothers." Ganganelli.

24th. — Instead of אֲבִיר, I think we should read אֲבִיו, and render the words thus: "and the arms of his hands were stronger, or shall be stronger, *than the hands of his father* Jacob," alluding to Jacob's wrestling with the angel; the preposition מִ, in מִידֵי, being rendered præ, as in many other places.

25th.

25th. — Instead of ואת, the Sam. and two MSS. read ואל, "*and the God* Almighty, even he, shall bless thee;" and this seems to be the best reading.

26th. — Five MSS. read ברכות in the first place, and four in the second place, which the grammatical construction requires; and nine MSS. have, with the Sam. תחיינה, which is more regular.

27th. — Instead of יטרף, should we not read טורף, "Benjamin is *a ravenous wolf*," as the Sept. and Vulg. seem to have read? Unless we read כזאב with our translation, "*as* a wolf."

29th. — Twelve MSS. read, with the Sam. אליהם, which is more regular.

30th. — Twenty-three MSS. read, with the Sam. עפרון. See above, xxv. 9.

C. l. 15th. — The Sam. reads לא instead of לו, and gives the words an interrogative sense, "will not Joseph hate us, and return to us all the evil which we did to him?" And this seems to be right.

17th. — Instead of אנא, should we not read אתה emphatically; "forgive *thou*, I beseech thee?" &c. Unless we read עתה, as in the following part of the verse.

20th. — The Sam. has והאלהים, which is more emphatical. Thirty-one MSS. have, with the Sam. לטובה, and twenty-nine, with the Sam. להחיות, which are more regular.

25th. — Twenty-eight MSS. have, with the Sam. והעליתם, which is more regular; and, as Dr Kennicott has observed, Gen. Dissert. sect. 48, eleven MSS. with the versions, confirm the Sam. reading אתכם, "*with you*," which is omitted in our translation.

26th. — Nine MSS. read, with the Sam. וישם, which is more regular.

CRITICAL REMARKS

ON,

AND VARIOUS READINGS OF, THE TEXT

IN

EXODUS.

C. i. 2d. — Three MSS. and the Sam. read ובנימין, which is more regular.

3d. — The Sam. reads ויהיו, which the following participle requires.

8th. — "*Knew not Joseph*; i. e. approved not, regarded not." Ganganelli.

10th. — The Sam. reads נתחכם, which is more regular. Instead of תקראנה מלחמה, should we not read תקרא המלחמה?

11th. — The Sam. reads ויבנו, which all the versions justify. "*Task-masters*; rather *tax-gatherers*." Ganganelli.

12th.

12th. — The Sam. reads פיתון instead of פתם; and perhaps this city might be so called from being dedicated to *Python*, the *serpent*.

13th. — Fourteen MSS. have, with the Sam. וייעבידו, which is more regular.

15th. — Six MSS. read, with the Sam. למילדות; and eighteen, with the Sam. העבריות, which the grammatical construction requires.

16th. — Eleven MSS. read, with the Sam. היא in the second place, and the Sam. has וחיתה, which are more grammatical.

17th. — The Sam. has ותיראנה, and six MSS. have, with the Sam. המילדות, which are more regular: we should also read ותחיינה. See, also, v. 18 and 19.

19th. — One MS. reads, with the Sam. ותאמרנה. Several MSS. read also with the Sam. as in v. 15. Nineteen MSS. read, with the Sam. אליהן, which is more usual. "*Lively*; Heb. beasts; i. e. they bring forth like beasts, without help." Ganganelli.

22d. — The Sam. adds לעברים, and so the Sept. reads. We should read, according to all the versions, תשליכוהו in the plural.

C. ii. 4th. — The Sam. reads ותתיצב, which is more grammatical.

5th. — Seven MSS. read הלכות, which the grammatical construction requires.

6th. — One MS. has ותראה, which seems to be the true reading. The Sam. supplies בת פרעה after עליו, and the Sept. reads so in that text

text they followed. "Observe the conduct of Providence." Ganganelli.

7th. — Twelve MSS. read, with the Sam. העבריות. See c. i.

9th. — One very old MS. reads והיניקיהו, which seems to be the true reading. See Gen. xxi. 7.

10th. — Thirty-four MSS. read, with the Sam. וחביאהו, which is more grammatical. Three MSS. by transposing the letters, read משתיהו, which is certainly better; or, as the Sam. משיתיו.

14th. — The Sam. reads ולשופת, and six MSS. ושופת; either of which is preferable to the present reading.

16th. — Three MSS. supply, with the Sam. את before צאן.

17th. — The grammatical construction requires that we should read וינרשוהן and צאנהן. Thirty-five MSS. have ויושיען, which is a better reading.

18th. — "Reuel was their *grand-father*." Ganganelli.

20th. — It is probable, from the similitude of the letters, that הוא is dropped after ואיו, "and where is *he?*" Eight MSS. בנותיו; and קראנה is more regular.

21st. — The Sam. supplies לאשה after למשה, and one MS. before it: in one of the places it is necessary.

23d.

23d. — One MS. omits חהם, which seems to be redundant.

C. iii. 1st. — The Sam. reads חורבה, which all the versions justify.

2d. — The Sam. reads בלהבת, which the radical word and other places of Scripture authorise. "*The bush:* a striking emblem of the Israelites." Ganganelli.

3d. — The Sam. reads אסור, which is more grammatical.

5th. — The Sam. reads היא instead of הוא. "*Put, &c.*" "A custom in the east." Ganganelli.

6th. — The Sam. reads אבתיך, "*of thy fathers.*" See v. 15, 16, &c. "He was afraid to contemplate the Shechinah." Ganganelli.

8th. — The Sam. reads ואורדה, which is more regular. Nine MSS. read, with the Sam, היא for הוא. The Sam. supplies the word והנרגשי, and the copy of the Sept. reads the same; and that it is a necessary addition is evident from other passages. It is also supplied in v. 17.

10th. — The Sam. reads לך, which is more regular. See v. 16.

13th. — The Sam. has אליהם, which is more usual.

14th. — See Ps. xci. 14, which by some is supposed to be written by Moses.

15th. — The Sam. reads ודר, as does one MS. and this is most usual. Five MSS. אבותיכם.

16th.

16th. — The Sam. supplies בני before ישראל, with which agree the Sept. Syr. and Arab. vers. Nine MSS. have, with the Sam. אליהם. See v. 15.

18th. — Eleven MSS. have, with the Sam. לקולך, which is more discriminative. Twenty-three MSS. read, with the Sam. נקרא, which is more agreeable to the radix קרא, *vocavit:* and this sense of the verb is not only countenanced by the Sept. and Vulg. but seems most suitable to the context. But should we not, for the sake of the grammatical construction, read קרא, the pret. in kal.

19th. — Instead of ולא, about the sense of which word the commentators differ much, might we venture to read לולא, and render the words thus? "and I know that the king of Egypt will not let you go, but with a strong hand." See Grotius, &c. in Poole, and the marginal reading of our bible. A very learned writer reads, with the Sam. הלא.

20th. — Two MSS. read, with the Sam. נפלאותי, which is more regular.

22d. — The different readings and additions in the Sam. give this sense: "but *every man shall ask of his neighbour,* and every woman of her neighbour, of her that dwelleth by her, and of her that sojourneth in her house, vessels or jewels, &c." And this is countenanced by c. xi. 2. *Borrow* gives a wrong idea to the passage.

C. iv. 1st. — Ten MSS. read בקולי, which is preferable.

2d. — Eleven MSS. read, with the Sam. and the Keri, מה זה, which is indisputably right. "Probably the *crook*, with which he tended Jethro's flock." Ganganelli.

3d. — Twenty-one MSS. read וישליכהו, which is more grammatical and agreeable to the former verb.

6th. — We should probably read ויביא in the Hiph. as the Sam. and twenty-one MSS. read, also, ויציאה: and the Sam. and Sept. read מחיקו after this verb. See, also, the next verse. "The *leprosy* was a most obstinate distemper." Ganganelli.

8th. — Several MSS. read, with the Sam. לקול האות in both places.

9th. — The second והיו is redundant in this verse, unless we read והיה instead of the first, and יהיו in the second place. "*And it shall come to pass* that the water, which thou shalt take out of the river, *shall become*, &c." One MS. האותות.

17th. — Four MSS. read, with the Sam. האתות. See above.

18th. — It is manifest that we should read, with the Sam. and one MS. יתרו; and וישוב seems right.

19th. — Seven MSS. read, with the Sam. מצרימה, which is better. See the next verse, and 16.

21st. — "God is said to *do* what he permits." Ganganelli.

24th. — "*And sought*, &c. i. e. struck him with some disease." Ganganelli.

25th.

25th. — Two MSS. read, with the Sam. עמודה, both here and c. ii. 21; and all the versions seem to have followed this reading in both places. One MS. at first had צור.

26th. — "*So he let him go* should be translated, *so he dismissed her*. See c. xviii. 2." Ganganelli.

28th. — One MS. reads, with the Sam. האחות, which is more grammatical; but two Sam. copies have האחרות.

29th. — The Sam. reads וילכו, which is more agreeable to the following verb, and corresponds with Syr. Ar. and Vulg. vers.

31st. — As the three other verbs are in the plural, we should read ויאמינו. See Sam. also. And would it not be better to read עניהם?

C. v. 2d. — Six MSS. read, with the Sam. בקולו.

3d. — The copy of the Syr. vers. reads יהוה אלהי. "And they said, *Jehovah*, the God of the Hebrews," &c. And this seems to be necessary.

4th. — Six MSS. read, with the Sam. עליהם, which is more usual.

5th. — The Sam. reads מעם, "behold, they are multiplied now *above the people* of the land;" which affords a very good sense. One MS. has, with the Sam. מסבלותם, which is more regular.

7th. — Three MSS. read, with the Sam. תוסיפון, which is more consonant to the radical verb.

9th. — The Sam. reads וישעו בה, "and *let them attend* to it, and not *attend* to vain words:" and this is followed by the Syr. and Sept. but the text of the Ar. and Chald. seems to have read ישעו in both places; and we should read uniformly.

13th. — The Sam. adds יתן לכם after תתבן, which is followed by all the versions: "as when straw *was given unto you.*"

14th. — Forty-six MSS. read, with the Sam. עליהם. The first גם and תמול are probably an interpolation, as they imply a contradiction at present, as appears by several of the versions; but, by omitting them with the copy the Sept. followed, (which might be 179 of the collations,) we have this plain sense; "wherefore have ye not fulfilled your task in making brick *even to day*, as yesterday, and heretofore?"

17th. — Four MSS. read, with the Sam. ונזבחה, and this is followed by the Vulg. and Ar.

18th. — The Sam. reads ועבדו, which is followed by all the versions except the Sept.

21st. — Ten MSS. read, with the Sam. אליהם; and one, with the Sam. יראה, which seems proper to distinguish it from ירא, *timuit*.

22d. — Twenty-four MSS. read, with the Sam. ילמה, and all the versions, except the Vulg. follow it. Seven MSS. also read, with the Sam. הרעת, which is more regular.

23d. — "Observe the impatience and impiety of man." Ganganelli.

C. vi. 3d. — The Sam. reads וארשה, which is more regular: see c. v. 21. It appears probable that we should read כאל instead of באל, and that we should render the latter part of the verse interrogatively, with Dr Hodges and Ganganelli, (a similar instance to which occurs, Mal. ii. 15,) thus: "and I appeared unto Abraham, unto Isaac, and unto Jacob, *as God Almighty*; and by my name Jehovah *was not I known* unto them?" i. e. I certainly was, as appears from Gen. c. xii. 7, xxviii. 13, xxxii. 9. And this sense suits best with the beginning of v. 6, 7, and 8.

6th. — The Sam. reads סבלות, and this is authorised by v. 7.

9th. — The Sam. has preserved the answer of the children of Israel to Moses, which is nearly the same as we have it, c. xiv. 12; whence it is evident it should be supplied here. See Kennicott's var. Lect. Gen. Dissert. and 1st; p. 380.

12th. — "*Uncircumcised lips* denote want of perfection in speaking." Ganganelli.

14th. — Twenty MSS. read, with the Sam. בכור; thirty-seven, with the Sam. הצרון, which the versions countenance; and eleven, with the Sam. משפחות, which the grammatical construction requires here and elsewhere.

16th. — One MS. reads לתולדותם, which is better.

20th. — The Sam. reads, after Moses, ואת מרים אחתם, "*and Miriam, their sister*," which is followed by the Sept. and partly by the Syr. See Gen. Dissert.

22d.

22d. — The Sam. reads ואליצפן, which is followed by the Sept. Vulg. Chald. and Syr.

25th. — The first לו, in this verse, seems to be a mutilation of the name of Eleazar's wife; otherwise it is redundant.

26th. — See c. xii. 51.

27th. — The latter part of this verse justifies the transposition in v. 26: הוא משה ואהרן. See c. vii. 6, &c.

C. vii. 3d. — "See c. iv. 21." Ganganelli.

4th. — Twenty-six MSS. read, with the Sam. אליכם; as several do in v. 9.

9th. — The Sam. supplies או את after לכם, "*a sign or* a wonder;" and the Sept. follows this reading. The Sam. also reads והיה, "*and* it shall become a serpent," which is followed by all the versions. See, also, v. 10.

10th. — The grammatical construction requires that we should read ויבאו.

11th. — "See v. 22." Ganganelli.

12th. — Ten MSS. read, with the Sam. לתנינים; and two, with the Sam. מטותם, which the grammatical construction requires. "By their juggling they *appeared* to do this; in reality nothing was done." Ganganelli.

13th.

19th. — Six MSS. read, with the Sam. אליהם, and let it suffice to observe that this is most regular.

18th. — The Sam. supplies the message delivered by Moses and Aaron to Pharaoh; for which, see Kennicott's Gen. Dissert. and 1st Dissert. p. 380.

22d. — Seven MSS. read, with the Sam. בלהטיהם, which is right, as appears from v. 11. "The word shews how they did it; viz. by *dazzling* the sight." Ganganelli.

29th. — The Sam. again supplies the message, as delivered by Moses and Aaron to Pharaoh; for which see Kennicott's 1st Dissert.

C. viii. 1st. — Twenty MSS. read, with the Sam. הגרות, and all the versions follow this reading.

2d. — The Sam. supplies Moses's command to Aaron. See Kennicott, as above.

3d. — Correct the word in this verse, as in c. vii. 22. "*Kneading-troughs.* The Sept. translates this word, dough." Ganganelli.

5th. — The Sam. supplies, "*and from thy servants and from thy people.*" See v. 7.

8th, 9th. — — Twenty-one MSS. read החצרות; twenty, with the Sam. השרות; and several MSS. with the Sam. חמרים in both places; all of which the grammatical construction requires.

12th.

12th. — Fourteen MSS. read, with the Sam. לבנים, which is more grammatical. See v. 13, 14.

14th. — The grammatical construction requires that we should read הכנים, as in the following word; and the Sam. reads בלהטיהם. See c. vii. 22.

15th. — Thirty-seven MSS. read, with the Sam. חרטמיהם. See c. vii. 22.

16th. — The Sam. supplies the pronoun הוא, both here and c. vii. 15.

17th. — Three MSS. read, with the Sam. משלח in the second place. See v. 19, where the Sam. reads the same in the speech of Moses and Aaron to Pharaoh, which is omitted in the Hebrew text.

18th. — "So minute an animal frustrated their artifice." Ganganelli.

20th. — The Sam. adds מאד after כבד, "*very* grievous;" and the Syr. Ar. Chald. and Vulg. give the superlative sense. Three MSS. read ובבית, which is more regular.

C. ix. 3d. — It is past a doubt that we should read, with the Sam. and one MS. היה, and this one instance very clearly proves that the Heb. text is not *literally* perfect; for no one can justify הויה on any grounds whatever.

5th. — Fifteen MSS. read, with the Sam. את הדבר, and the Sam. here supplies the speech of Moses and Aaron to Pharaoh. See Kennic. Collat.

7th.

7th. — The Sam. supplies the word בני, "and of the cattle *of the children* of Israel died not one:" and this is followed by all the versions.

10th. — The Sam. reads, with five MSS. אבעבעות, which is more grammatical; but one MS. has הבעבעות, which seems to be the true reading.

11th. — Thirty-eight MSS. have, with the Sam. בחרטמים.

14th. — Eleven MSS. have, with the Sam. כמוני, which is more usual.

15th, 16th. — "These two verses should be thus translated; "*and, though I might stretch out my hand, so as to smite thee and thy people with pestilence, and thou shouldest be cut off from the earth, yet in very deed have I suffered thee to subsist,* &c." Ganganelli.

19th. — Here again the Sam. preserves the speech of Moses and Aaron to Pharaoh. "It should be translated, this is the finger of *a God.*" Ganganelli. "So," says he, "we should render, this was the son of *a God.* Matt. xxvii. 54."

25th. — "The Egyptians lived upon vegetables." Ganganelli.

28th. — The Sam. reads ואשלח, which is more regular. The Sam. reads, with eight MSS. תוסיפון, which is more proper.

29th. — The Sam. reads, with one MS. הקולות; and, from the plural verb in this place, it is probable it should be so written v. 23 and 33. Instead of את העיר, I think it should be written מאת.

32d. — Thirteen MSS. read, with the Sam. אמילות.

33d. — Two MSS. read, with the Sam. והמטר, and so it appears in the next verse.

C. x. 1st. — The Sam. reads שמרתי instead of ישרתי; and, as the same verb is found in the next verse, it is probable it should be so written here.

2d. — The Sam. adds אלהיכם, which is agreeable to other places.

3d. — For the addition of the Sam. text, see Kennicott, as above. Three MSS. read, with the Sam. אותעמי.

4th. — Twenty-three MSS. read, with the Sam. בנבולך.

9th. — Fifty MSS. read, with the Sam. ובזקנינו.

11th. — The Sam. reads וינרשו, and this is followed by the Syr. Sept. and Vulg.

12th. — The Sam. both in v. 5 and here, supplies several words, which make the sense more complete; and the insertion of them is justified from v. 15.

17th. — The Sam. reads ישאו, which is followed by all the versions.

21st. — Three MSS. read, with the Sam. את ידך, which other places justify. "The fog was so unctuous and dense, that it became sensible to the touch." Ganganelli.

24th.

24th. — The Sam. supplies ולאהרן, which the context makes necessary.

25th. — Eleven MSS. read, with the Sam. ועלות.

28th. — Thirty-one MSS. read, with the Sam. ראותך, which is more regular; and nine, with the Sam. תוסף, rather תוסיף.

C. xi. 2d. — The Sam. supplies, with one MS. the word ושמלות, which we have c. iii. 22; and the Sept. followed it.

3d. — The Sam. reads ונתתי instead of ויתן יהוה, and that seems most suitable to the context. Five MSS. read, with the Sam. רשה after the first העם. For the material additions in the Sam. text, see Kennicott, as above.

4th. — Thirty MSS. read כחצות, but the Sam. has כחציות; and this, from the formation of the masculine, seems to be the best reading, though the former appears in two or three places. The Sam. supplies ארץ after בתוך, which seems proper.

C. xii. 3d. — Twenty-six MSS. read, with the Sam. בני ישראל, and so all the versions. Twenty-six MSS. have, with the Sam. אבות, which is more regular. Our version, אבותם, which, though without authority, seems proper. "*A lamb*; rather *youngling*." Ganganelli.

4th. — Nineteen MSS. read, with the Sam. נפשות, which the construction requires.

6th. — Three MSS. supply, with the Sam. בני after עדת, and this reading is followed by all the versions. "*Between the two evenings:* i. e. about three o'clock." Ganganelli.

7th. — One MS. omits the second על, and it seems to be redundant.

8th. — Two MSS. read the last word of the verse thus, יאכלוהו, and the grammatical construction requires it.

10th. — Seventeen MSS. read, with the Sam. והנותר, which is more usual.

11th. — The Sam. reads, in the plural, ומקליכם בידיכם, which is followed by all the versions.

13th. — Twenty-one MSS. read, with the Sam. לאות, and forty-three, with the Sam. עליכם; and let it be observed, once for all, that these are the truer readings.

14th. — Six MSS. read תחנוהו, which the context requires.

15th. — Thirty-four MSS. read, with the Sam. השביעי, which is more regular.

19th. — Two MSS. read כגר and וכאזרח, "*as well* the stranger *as he* that is born in the land;" connecting these words with those immediately preceding. "This degenerated into great superstition. By a stranger is meant a Jewish proselyte." Ganganelli.

27. — The grammatical construction requires that we should read ויקרו.

28th.

28th. — Ten MSS. read, with the Sam. ואת אהרן.

29th. — Twenty-seven MSS. read, with the Sam. מבכור, which the rest of the verse sufficiently justifies.

39th. — Sixteen MSS. have, with the Sam. עגות, which seems to be the true reading.

40th. — For the necessary and important readings of the Sam. text, in this verse, see Kennicott's 1st Dissert. p. 396.

42d. — Should we not read הליל for הלילה, agreeably to the foregoing word? One MS. reads, with the Sam. לדרותם.

44th. — Three MSS. read, with the Sam. ומלת, which is more regular.

46th. — The Sam. reads תוציאו, and this is more agreeable to the following verb; " ye shall not carry forth."

51st. — Five MSS. read צבאותם, and the versions follow it, the Sept. excepted. The Syr. both here and c. vi. 26, reads כל instead of על, " *all* their," &c.

C. xiii. 3d. — The Sam. reads זכרו, which is justified by the context, and followed by all the versions.

5th. — The Sam. supplies the *Perizzites* and the *Girgashites*, as did the copy of the Sept. but not in the same order.

9th.

9th. — Thirty-two MSS. read, with the Sam. רוציאך, which is more regular. See v. 14.

11th. — Thirty-three MSS. read, with the Sam. יביאך, which, at first sight, appears to be the true reading, and is followed by all the versions.

15th. — Twenty-nine MSS. read, with the Sam. מבכור, which the other part of the verse justifies. The Sam. supplies אדם and reads בבני; for which see v. 13.

16th. — The Sam. supplies, with one MS. לך after וחיית.

19th. — Six MSS. read, with the Sam. עצמותי, which the preceding word shews to be right.

20th. — Two MSS. read מסוכות, and sixteen, with the Sam. מסכות, one of which is more eligible than the present reading: the former, probably, the right one.

C. xiv. 2d. — Twenty-four MSS. read, with the Sam. גמון, and thus it is read, Num. xxxiii. 7.

4th. — It would be more regular to read ואכבד.

7th. — Six MSS. read, with the Sam. וישלישים, which is the right reading.

9th. — See v. 2.

10th.

10th. — The Sam. reads נסעיכם, which seems to be the true reading.

12th. — Three MSS. read ממותנו, which is more regular.

13th. — Six MSS. read, with the Sam. כי כאשר, which is necessary, unless we drop the כי. "How collected was the mind of Moses in these difficulties!" Ganganelli.

20th. — The Sam. reads והחשך, and, if we read ואור instead of ויאר, the words might bear this sense; "and the cloud was *darkness and light* that night," i. e. darkness to the Egyptians and light to the Israelites.

25th. — The Sam. reads ויאסר, *et ligavit*, which affords a very good sense. One MS. reads, with the Sam. ויאמר, which the grammatical construction requires. Instead of אנוסה, we should certainly read ננוסה, as we have this verb, Jud. xx. 32; so all the versions.

28th. — Would it not be better to read וכל, which most of the versions seem to have followed.

29th. — Ten MSS. read, with the Sam. חומה.

C. xv. 1st. — אשירה; I think we should read אשיר, "*I will sing* unto Jehovah." See Ps. lix. 17. "The Jewish *poetry* was only sublime prose." Ganganelli.

2d. — Kennicott observes, that several MSS. of the Sam. text read וזמרתי, which most of the versions follow. "Pro יה, in omnibus locis scribendum יהוה." Meibom. p. 64. From the context, and the Sept. Vulg. Ar. and Syr. versions, I think, with Mr Green, that we should read ואנוהו, *et extollam eum*.

3d.

3d. — " It ought to be rendered, *mighty in war.*" Ganganelli.

5th. — Six MSS. read, with the Sam. תהומות, which is the truer reading; and, instead of יכסימו, we should read יכסומו.

6th. — I think we should correct this verse by the eleventh, and read נארר.

8th. — Seven MSS. read again, with the Sam. תהומות, which the preceding verb justifies, and it is followed by all the versions. " This is the true *sublime* of poetry." Ganganelli.

11th. — Seventy-seven MSS. read, with the Sam. באליהם, which the grammatical construction requires.

17th. — Thirty-five MSS. read, with the Sam. תביאמו, which the grammatical construction requires. Twenty-two MSS. read, with the Sam. יהוה instead of אדני. " For מכון read מעון." Meibom.

19th. — For עלהם, thirty-two MSS. read עליהם.

20th. — The Sam. reads ותצאנה, which is more regular. Three MSS. with the Sam. ובמחלות, which is followed by all the versions.

22d. — One MS. supplies, with the Sam. דרך before שלשת, which is the usual reading.

24th. — Would it not be more regular to read גוילינו?

25th. — One MS. reads, with the Sam. משה before the first אל, which is a proper addition.

27th.

27th. — Thirteen MSS. read, with the Sam. עינות, which the grammatical construction requires. The Sam. reads אילים in this and the first verse of the next chapter; and several MSS. by transposing the י, read אלים: and that there was a י before the ם originally, seems evident by the versions, which uniformly render it *Elim*.

C. xvi. 1st. — Instead of סיני we should probably read סין, as before, and render it *Sin*, not *Sinai*; as the wilderness of Sinai, mentioned c. xix. 1, seems to have been different from this, which is also not the same with that which is called Zin, Numb. xiii. 21. Though the versions translate both words in the same manner; for we have all the *three* wildernesses distinctly mentioned, Numb. xxxiii 12, 15, and 36.

4th. — The grammatical construction requires that we should read ויצאו, and with the Sam. הילכו.

5th. — The Sam. reads ויום in the second place, but the usual reading is ביום.

7th. — Twenty-nine MSS. read, with the Keri, חלינו, which seems to be the true reading.

8th. — The Sam. transposes the י and reads מלנים, which the grammatical construction requires; but twenty-seven MSS. have מלינים, which is still more regular.

13th. — Sixteen MSS. read, with the Keri, והשליו; but one reads, with the Sam. והשלוי, which seems to be the more regular formation. See Numb. xi. 31.

25th. — The construction requires that, with four MSS. we should read אכלוהו, which all the versions follow.

26th. — One MS. reads ויקחוהו, which the construction requires, and all the versions read so.

31st. — The pronoun הוא, from its sameness with the following word, is probably dropped after מן; for מן הוא was the name of what is called *manna*, or, as the Vulg. more properly perhaps pronounces the words, *manhu*. See v. 15.

32d. — The Sam. reads מלאו, which the Sept. and Chald. follow, and the construction requires.

36th. — Seventy-eight MSS. have, with the Sam. וראשנה, which is the usual reading.

C. xvii. 8th. — Twenty-eight MSS. read ברמדיכם. See v. 1.

10th. — From the sameness of the letters, it is probable that the preposition אל is dropped after על, as the Sam. reads אל and two MSS. לע ראש, which is evidently a mistake for על ראש.

11th. — It appears, from the following part of the context, that the Sam. reading ירד, which is followed by the Sept. Chald. Syr. and Vulg. is right in both places.

12th. — The Sam. and one MS. read וירד, which the construction requires.

16th.

16th. — The antient versions vary much in their interpretation of the first part of this verse, as well as the moderns. See Randolph, Shuckf. and Winder. And, in order to make a tolerable sense of the text, as it stands at present, several ellipses must be supposed; but, if we might be allowed to change the form of the words, and, instead of על כס יה כי יד, read כי ידע לכם יהי, they would afford this sense; "and he said, *that it might be known to you, there shall be* war to Jehovah, with Amalek, from generation to generation." The Sam. reads ודר, which, from other passages, seems to be necessary; or, rather, דור.

C. xviii. 3d. — Instead of בעזרי, should we not read והעזר?

6th. — For the reading of החת instead of חתי, see Kennicott's 1st Dissert. p. 401, and Gen. Dissert.

11th. — There is some verb wanting before or after עליהם, may it not be נגף? "For, in the thing which they boasted of, *he prevailed* against them."

14th. — We should read מן, &c. as in v. 13. See Sam.

16th. — The Sam. reads באו, which the preceding pronoun justifies. It seems also requisite to read והודעתיהם, which the versions countenance.

18th. — Instead of עשהו the Sam. reads עשותו, which is the true reading, as appears elsewhere.

19th. — Seventeen MSS. read, with the Sam. בקולי, which is more regular; and it would be more grammatical to read והביאת.

20th. — The Sam. reads, with eighteen MSS. והזהרת, which is more regular. See Ezek. iii. 17. Eleven MSS. supply, with the Sam. אשר after הדרך, which is very proper; and all the versions follow this reading.

21st. — Instead of עשרת, it would be more regular to read עשרה. See Gen. xviii. 32, &c.

23d. — For וצוך might we not read מצות? and then the words would afford this sense; "if thou shalt do this thing, then thou shalt be able to endure *the commandments* of God, and all this people shall also go to their place in peace;" i. e. *the land of Canaan,* where God had commanded Moses to conduct them. See Num. x. 29, and Ainsworth on the Place.

25th. — There are two very considerable additions in the Sam. text; one directed to the people in general, respecting Jethro's proposed regulation; the other to the rulers, containing instructions how to conduct themselves; which Deut. c. i. 9 — 18, also supplies.

26th. — The Sam. reads ישפרו in the second place, which is more regular.

27th. — The pronoun לו is either redundant, as one MS. omits it, or is, by mistake, written for הוא.

C. xix. 4th. — Thirty-one MSS. read, with the Sam. ואביא, which is more regular.

5th. — Thirteen MSS. read, with the Sam. בקולי, which is most regular.

9th.

9th. — By rendering וינד, as all the versions do, in the preterperfect tense, there is an unnecessary repetition of what was said in the latter part of the 8th verse; but, by giving it the future sense, (the ו not being *always* conversive,) there is a great propriety in it; "and Moses *shall declare* the words of the people unto Jehovah."

10th. — Two MSS. read, with the Sam. שמלותם, which the grammatical construction requires.

11th. — Forty-one MSS. read, with the Sam. השילישי in the second place, which is conformable to the word before.

13th. — Seventeen MSS. read, with the Sam. הַיּוֹבל, which is more regular.

14th. — Four MSS. read, with the Sam. שמלותם. See above.

16th. — Thirty-one MSS. read, with the Sam. בהיות; three, with the Sam. קולות; twenty-two, with the Sam. וקול; and twenty-six, שופר; all of which are more regular. But the Sam. reads השופר emphatically, as twenty-nine MSS. read it v. 19.

C. xx. 5th. — Thirty-two MSS. read, with the Sam. אבות: see also Deut. v. 9.

10th. — The Sam supplies the word בו before בל, which is necessary, and is followed by all the versions, except the Ar.

17th. — Two hundred and thirty MSS. read, with the Sam. the two first sentences of this verse without any distinction, so that there is no foundation

foundation for making them two commandments: see Gen. Dissert. sect. 39, &c. The Sam. reads, with three MSS. שדהו, *his field*, before ועבדו. See Deut. v. and the Sept. There is a very considerable addition in the Sam. text.

18th. — Fourteen MSS. read, with the Sam. הקולות; and more than one hundred, with the Sam. והלפידים; thirty-one, with the Sam. והשופר; all of which are more regular; and we should certainly read, with the Sam. ויראו, conformably to the following verbs. And the Sam. by adding the verb שמע, and transposing the words, gives this sense; "and all the people *heard* the thunderings and the noise of the trumpet, *and saw* the lightnings, and the mountain smoking," &c.

19th. — There is a very considerable addition in the Sam. text, which is found, Deut. v. 24 — 27.

21st. — There is a very large addition in the Sam. text, the greatest part of which we have in Deut. c. xviii. from v. 17 to the end of c. 22.

24th. — Twenty MSS. omit the letter ו and read אבא, but the more probable reading is ואבוא; "*and* I will come and bless thee." See the Sept.

26th. — Thirty-one MSS. read, with the Sam. במעלות, which is followed by all the versions.

C. xxi. 2d. — The Sam. reads יעבדך, and this is followed by all the versions, except the Chald. Thirteen MSS. read, with the Sam. בשבעית, and eight בשביעית; either of which is preferable to the present reading.

8th.

8th. — One MS. omits לא, and six read, with the Keri, לו.

18th. — Twelve MSS. read, with the Sam. יריבון, which the grammatical construction requires.

21st. — Instead of יקם, should we not read ינקם, as in v. 20? See the Sept.

23d. — Instead of ונתתה, should we not read ונתנה, *tum dabitur?*

29th. — Instead of בבעליו and בעליו, the grammatical construction requires that we should omit the ב.

30th. — Twenty-one MSS. read, with the Sam. פדיון, which is preferable.

33d. — Twenty-three MSS. read, with the Sam. בור in the second place, conformably to the first word, and the next verse.

34th. — If we read, with the present text, ישלם, there seems to be a tautology which is quite removed by reading ישלם. "The owner of the pit shall give *a recompense* of money unto his master, &c." See v. 29.

C. xxii. 2d. — For the explanation of this verse, see Vatablus, &c. in Poole's Synopsis.

5th. — Nine MSS. read, with the Sam. and Keri, בעירו, which is more grammatical: see the latter part of the verse.

6th.

6th. — Seventeen MSS. read, with the Sam. רמבעיר.

8th. — It is necessary to read some verb before the second אם לא. Most of the antient versions supply לאלה or לשבע, *jurare*; or, in the future tense, ויאלה, *et jurabit*. The English version supplies לראות, *to see*, which seems to be the most eligible. Should we not, in conformity to the following verb, read רשע instead of פשע? Twelve MSS. read ירשיעון, which the context seems to require.

12. — Thirty-four MSS. read יביאהו, which is more grammatical.

16. — Eight MSS. read, with the Sam. הבחולות, which is followed by all the versions.

20th. — The Sam. reads תלחצו, which is more agreeable to the context, and is countenanced by the Sept. Syr. and Chald.

22d. — The Sam. reads תעבו, which all the versions, except the Syr. follow.

25th. — The Sam. transposing the letters, reads שמלת, in which form we find the word in the very next verse; and, as it is so often written thus, and so seldom שלמת, I should think the latter was only a wrong reading. See Kennicott's 1st Dissert. p. 476.

29th. — Twenty-five MSS. read, with the Sam. לשורך, which is more usual.

C. xxiii. 1st. — Thirty-three MSS. read, with the Sam. להיות, which is more regular.

2d.

2d. — Twenty-seven MSS. read, with the Sam. לרעות; fifty-two, with the Sam. לריב; seventeen, with the Sam. לנטות; and nineteen, with the Sam. להטות; all of which are more regular: but should we not supply משפט? See our version.

5th. — Eleven MSS. read, with the Sam. אביונך, which is more usual. See v. 11.

7th. — Instead of כי לא אצדיק, the Sept. reads, most probably, ולא תצדיק, "*neither shalt thou justify the wicked:*" which is more agreeable to the context.

8th. — Five MSS. supply, with the Sam. the word עיני after יעור, which is followed by the Sept. Syr. and Chald. And three read חכמים for פקחים.

11th. — One MS. reads, with the Sam. ולזיתך, which is proper.

15th. — Thirty-seven MSS. read, with the Sam. צויתיך, which all the versions follow, and it is certainly right.

17th. — Twenty-four MSS. read, with the Sam. הארץ.

19th. — It is probable that the ב is dropped before בית.

20th. — The Sam. reads מלאכי, "*mine angel,*" which is followed by the Sept. Chald. and Vulg. See v. 23.

23d. — The Sam. adds the word והגרתיו, as does the Sept. and that this is proper will appear from other passages of Scripture. And the

M copy,

copy, which all the antient versions followed, seems to have read ואכרותיהם.

25th. — The copy, which the Sept. Vulg. and Ar. vers. follow, reads either ואברך or וברכתי; one of which seems more agreeable to the following part of the context than the present reading, וברך.

27th. — Instead of והמת, would it not be more grammatical to read והמתי?

28th. — The Sam. supplies the *four* nations which are wanting.

31st. — The Sam. reads וגרשתים, which is followed by all the vers. except the Syr.

33d. — It is probable that the second כי is redundant, and that אם is wanting before the first; and the Sam. reading ירא for יהיה, the whole may be rendered thus: "they shall not dwell in thy land, lest they make thee sin against me; for, if thou serve their gods, *they will be* a snare, or stumbling block, unto thee."

C. xxiv. 3d. — The Sam. reads וייגו, which corresponds better with the following verb.

4th. — If we retain the present reading מצבה, it should be put in the plural, מצבות; but the Sam. has אבנים, which the Sept. follows.

12th. — The Sam. reads לוחת; but, as the word is supposed on all hands to be plural, I think we should read, with two MSS. לחות; or, as the Sam. and one MS. xxvii. 8, and five MSS. Deut. ix. 12, לוחות; and the Sam. in v. 17 of the same chapter.

C. xxv.

C. xxv. 5th. — As all the versions agree in rendering יערת plurally, I think we should read, with two MSS. ועורות; and, with the Sam. and six MSS. אילים.

7th. — The Sam. reads, with five MSS. לאפוד, which, from the several versions, seems to be the true reading.

12th. — Several MSS. read, with the Sam. טבעת in each place, which the grammatical construction requires. And, instead of ונתתה, which is irregular, we might read ולתתם, "and thou shalt put *them*."

14th. — Two MSS. read, with the Sam. בדים, which is followed by all the versions except the Ar. Several MSS. read, with the Sam. here, and in the other places below, הארון, which is more regular.

18th. — Several MSS. here and elsewhere, read, with the Sam. כרובים; and, from the several versions, we may collect that the word was originally thus written.

26th. — Nine MSS. read, with the Sam. המאות, which the grammatical construction requires.

27th. — Five MSS. read, with the Sam. והיינה, which is more regular.

31st. — More than one hundred and forty MSS. read, with the Sam. ועשית, which is manifestly right. See Gen. Dissert. sect. 52. And this sufficiently confutes a remark of Uri, in his *Pharus*, p. 30, on this word. The Sam. reads קניה in the plural, and this is justified from the following verse.

36th. — See c. xxxvii. 22d.

39th. — If we retain the two words אתה את, we should read, with the Sam. and two MSS. תעשה. See the Syr. Chald. and Ar.

C. xxvi. 1st. — Nine MSS. read, with the Sam. יריעות, which the context requires and all the versions follow; and twenty-four MSS. read with the Sam. ותולעת, which is more usual. See 6, 7, &c.

2d. — For the last word of this verse, see v. 1.

3d. — There are several defective words in this verse, which defects are supplied by the Sam.

4th. — The Sam. reads, with seven MSS. ללאות, which the grammatical construction requires; and it is proper, also, to read, with the Sam. and one MS. במחברת in the first place. See the next verse, and 10, 11.

14th. — For the defective readings in this verse, see c. xxv. 5.

16th. — After the first הקרש, the Sam. supplies האחד, which is justified by v. 21.

17th. — Two MSS. read, with the Sam. משלבות, which is proper.

18th. — Three MSS. read, with the Sam. קרשים in the second place, which is requisite. See the same correction in the first הקרש of the next verse, and the last word of v. 20. Compare c. xxxvi. 23 and 24.

20th.

20th. — The Sam. reads, with the *local* preposition affixed, צפונה.

23d. — The Sam. reads למקצעות, and all the versions, except the Syr. render it in the plural. See v. 24.

24th. — Is not the verb ויחדו, for such I take it to be in this place, transposed, and should it not come after האחת, thus? "and they shall be coupled beneath, and they shall be coupled *above*, (reading ראש ואל,) *and they shall be united*, or joined, by one ring:" i. e. one at top and one at bottom. If we make it an adverb, it should be supplied after ויהיו in the beginning of the verse.

26th. — We should certainly read, with the Sam. בריחי.

27th. — Five MSS. read, with the Sam. בריחים in both places. See v. 29, and c. xxxvi. 32.

28th. — See xxxvi. 33.

32d. — Ten MSS. read ונתת, which is more regular; and eleven MSS. read thus in the next verse.

35th. — For the ten verses omitted in the Hebrew text, and inserted in the Sam. see Kennicott's Gen. Dissert.

C. xxvii. 1st. — Seventeen MSS. read, with the Sam. קומתו, which is more usual. Correct ארך and רחב by c. xxxviii. 1.

2d. — Two MSS. read, with the Sam. תהיינה, which is more regular.

4th.

4th. — Four MSS. read, with the Sam. טבעות, which the construction requires.

5th. — Fifteen MSS. read ונתת.

7th. — The Sam. reads וחביאת, and this reading, or rather וחביאת, is followed by the Sept. and Vulg. Five MSS. read, with the Sam. במבעות and שלשת. See v. 4.

8th. — One MS. reads, with the Sam. לוחות, which seems to be the true reading. As the verb constantly runs in the second person, I think we should read תעשה instead of יעשו, "*thou* shalt make it."

9th. — The word באמה, which is found here and in some other places, is out of all grammatical rules, and we should probably read for it אמות: see other places.

11th. — It is evident that in this verse בארך is redundant, and אמות is deficient, and that we should read, with four MSS. ועמודיו, or, with thirty-three and the Keri, ועמדיו. See c. xxxviii. 9, 11.

12th. — The Sam. supplies the word נחשת, and in three other places afterwards, v. 14, 15, 16. See c. xxxviii. 12.

15th. — The Sam. supplies אמה, which is proper, or, rather, אמות, after עשרת. See c. xxxviii. 15.

18th. — Instead of בחמשים, which is unnecessary, the Sam. reads באמת; but, as was observed before in v. 9, this word being out of all rule, I would read אמות; and, from what follows, it seems requisite that

that we should read קלעים after וקמה, "and the height *of the curtains*, five cubits of fine twined linen," &c.

19th. — The Sam. adds these words at the end of the verse; "and thou shalt make garments of hyacinth, and purple, and scarlet, to minister with them in the sanctuary."

C. xxviii. 1st. — The Sam. reads ללכהן, which seems to be the true reading, here and v. 3 and 4. See c. xxxi. 10.

3d. — The ו in מלאתיו is redundant.

6th. — Four MSS. read, with the Sam. והשזר. See c. xxv. 7.

7th. — Nine MSS. read, with the Sam. בהמות, and six והבדות, which the grammatical construction requires; and it is proper to read יהיו instead of יהיה.

10th. — Six MSS. read, with the Sam. במשפטיהם, which is more regular.

11th. — Ten MSS. read משבצות, which the grammatical construction requires.

12th. — Twenty-five MSS. read, with the Sam. זכרון, which is more usual. For the defect of ו in the other words, see above. In the two following verses the deficiency of the ו in several words is supplied by the Sam. and several versions.

20th. — The Sam. reads משבצות, which is conformable to other places, where this word occurs in this chapter. See c. xxxix. 10.

21st.

21st. — One MS. reads, with the Sam. תחיינה in the first place. Several MSS. read, with the Sam. שמות and שמותם.

22d. — Two MSS. read, with the Sam. שרשרות. See v. 14.

24th. — Twenty-two MSS. read ונתת. The Sam. reads עבתות and הטבעות, which are more regular. See the next verse and 27.

28th. — We should read ממעמדו and טבעות.

30th. — The Sam. has, in the beginning of this verse, "*and thou shalt make the Urim and the Thummim*, and shalt put," &c. which makes the connexion better.

33d. — See c. xxxix. 24.

38th. — Five MSS. read, with the Sam. מתנות.

40th. — Eight MSS. read כהנת, which the grammatical construction requires. See c. xxix. 8. So the versions.

C. xxix. 1st. — Seven MSS. read, with the Sam. ואיל תם, which the grammatical construction requires; for which reason we should also read, with eighteen MSS. תמימם.

2d. — Eleven MSS. read, with the Sam. וחלות; twenty-four, with the Sam. ומצות; and one, with the Sam. בללות; all which are more grammatical.

8th. — See c. xxviii. 40.

10th.

10th. — The Sam. reads יהוה אתו after לפני, which is justified by the following verse; and the grammatical construction requires that we should read סמכו, which is followed by all the versions, except the Syr. See v. 15.

12th. — Twenty-five MSS. read ונתת, and twenty-one, with the Sam. קרנות.

13th. — Twenty-six MSS. read, with the Sam. הכליות, which is requisite.

19th. — The grammatical construction requires that we should read וסמכו, as in v. 15.

20th. — Thirteen MSS. read ונתת.

22d. — Twenty-two MSS. read, with the Sam. הכליות, which is necessary.

28th. — The Sam. has here a considerable addition, which respects the consecration of the priestly vestments, and connects well with v. 29.

31st. — Thirty-one MSS. read, with the Sam. במקום, and eighteen, with the Sam. קדוש, which are more regular.

32d. — Should we not read ואכלו, as in the next verse?

43d. — The Sam. reads ונקדשו, "*and they shall be sanctified* by my glory;" i. e. *the children of Israel.*

C. xxx. 4th. — The Sam. reads טבעות, which the construction requires; and two MSS. read, with the Sam. והיו, which is necessary.

6th. — Seventeen MSS. read ונתת. Thirty-four MSS. read, with the Sam. ארון, which is more usual. See v. 26, &c. and Gen. Dissert.

7th. — Thirty-one MSS. read, with the Sam. הנרות, which the grammatical construction requires. See v. 8.

23d. — All the versions, except the Syr. supply the word שקל after מאות; we may, therefore, reasonably suppose it was originally in the text.

27th. — Six MSS. read, with the Sam. כל כליו in the second place, which the Sept. follows. See c. xxxi. 8.

32d. — The Sam. reads יוסך, and fourteen MSS. יסך; either of which is more regular than the present reading, though the latter is preferable. The first קדש seems to be redundant, unless we read, with the Sam. וקדש in the second place.

33d. — From the circumstances of the text I am inclined to think, that, instead of זר, we should read בשרו, "and whosoever shall put of it *upon his flesh*." See v. 38, where there is no mention made of the *stranger*; though, by parity of reason, there should have been.

34th. — One MS. reads, with the Sam. משה לאמר, which is more usual.

C. xxxi.

C. xxxi. 6th. — This shews us that all wisdom is from above. Forty-two MSS. read, with the Sam. צויתיך, which is evidently right. See v. 11.

8th. — Seventy-five MSS. read, with the Sam. כל כליו in the first place, which the Sept. Syr. and Chald. follow. See c. xxx. 27.

10th. — From considering the different roots, I should be inclined to think that חשרך is here written by mistake for השרת, which we have, Num. iv. 12. See c. xxxix. 41.

14th. — One MS. reads מחללה, which the grammatical construction requires. Several MSS. read, with the Sam. היא, in conformity to the other feminine terminations, in both places.

18th. — One MS. reads, with the Sam. בכלותו, which is more regular. The Sam. instead of לחת, generally reads לוחת, but sometimes לוחות, which is the true reading; unless we read, as one MS. does here, in the second place, לחות, and four in c. xxxii. 15. See c. xxiv. 12. The Sam. reads emphatically, with one MS. את שני.

C. xxxii. 2d. — Ten MSS. read, with the Sam. אליהם. See elsewhere.

4th. — Two MSS. read, with the Sept. ויאמר, "and he said, (i. e. Aaron,) these be thy gods, &c." which seems more agreeable to the context.

6th. — Nine MSS. read, with the Sam. ויגישו; five, with the Sam. עלות; and nineteen, ושחה; which are more regular.

8th. — Fifteen MSS. read צויתים, which is necessary.

12th. — Four MSS. read, with the Sam. ולכלותם, which is more regular.

15th. — See c. xxxi. 18.

17th. — Two MSS. read, with the Keri, ברעו, which is more grammatical.

18th. — There seems to be a word wanting after the third ענות. The Sept. probably followed a copy which supplied the word בין, the voice of singing *in wine*; perhaps it might be בשיר, the voice of answering *in song*.

19th. — Eleven MSS. read, with the Sam. and Keri, מידיו, and this is followed by the Sept. Chald. and Ar. For the correction of the next noun, see c. xxxi. 18.

20th. — The Sam. reads וישרפהו and וישרפנהו, which is followed by the Sept. Syr. and Ar. Two MSS. read דק לעפר, "until it was *small as powder*;" and thus we read, Deut. ix. 21.

21st. — It would be more regular to read הביאת.

24th. — The Sam. reads ואשליכהו, which is more regular.

25th. — As the Sam. reads לשמצו, "to *their* shame," would it not be better to read, with that, פרעו, "for Aaron had made *them* naked?" Fifteen MSS. read, with the Sam. פרוע, more grammatically.

26th.

26th. — One MS. reads יבא אלי, "*let him come* unto me;" and so the copy, which the Sept. Chald. Syr. and Ar. followed.

29th. — Ten MSS. read, with the Sam. ידיכם, which is followed by the Sept. Vulg. and Syr.

30th. — Should we not read אכפרו, or אכפרהו, both here and elsewhere?

32d. — If we retain the first אם, there is a word wanting to complete the sense, which the Sam. supplies by reading שא; "and now, if thou wilt forgive their sin, *forgive it*;" and this is followed by the Sept. But, perhaps, אם תשא is written by mistake for שא נא, "and now, *I pray thee, forgive* their sin; but, if not, I pray thee," &c. See Gen. l. 17.

34th. — It is probable that the copy, which the Sept. Chald. and Ar. followed, reads מקום before אשר.

35th. — May we not well suppose that the Vulg. copy read אהרן על אשם העגל אשר עשה, "for *the sin* of the calf which Aaron had made?" And the other versions seem to have translated from a copy, which read עברו, *coluerunt*.

C. xxxiii. 1st. — One MS. reads, with the Sam. לאמר, "and the Lord spake unto Moses, *saying*."

2d. — One MS. reads מלאכי, as it appears in other places, and the Sept. reads thus. The Sam. adds וחגרגשי, which is necessary to complete the number of the *seven* nations, and so does the Sept. But it is observable

observable that the Canaanites were the *last* instead of the first. See c. xxxiv. 11.

3d. — The words in the beginning of this verse seem to be transposed, as their natural place would be after the last word of the first verse, thus: "unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, unto thy seed will I give it, *unto a land flowing with milk and honey.* And I will send my angel before thee, &c. for I will not go up, &c."

14th. — Eighteen MSS. read והניחתי, which is more grammatical.

18th. — Twenty-seven MSS. read כבודך.

19th. — What an awful scene do these words exhibit! Did not the Vulg. read וקראת?

20th. — Twenty-five MSS. read, with the Sam. לראות, which is better.

23d. — Nineteen MSS. read והסירתי, which is more regular, unless we read, with two MSS. והסירותי.

C. xxxiv. 1st. — For the word לחת, see c. xxiv. 12, and xxxi. 18.

3d. — The Sam. reads יראה, which is more regular.

4th. — The Sam. supplies, very properly, the word משה after ויפסל.

9th.

9th. — Twenty-seven MSS. read, with the Sam. לעונינו, which is followed by all the versions; and twenty-eight, ולחטאתינו, which all the versions, except the Ar. follow.

10th. — Twenty-four MSS. read, with the Sam. נפלאות, which the versions follow and the context requires.

11th. — The Sam. supplies the word והגרגשי, which is necessary, and so did the copy which the Sept. followed; though it differed from the Sam. in the placing of it, as this makes it the *fourth* nation, and the other the *sixth*; whence it may be inferred that the Sept. followed a copy which is not now extant. See c. xxxiii. 2.

13th. — Two MSS. read מזבחותם, and four מצבותם, which is followed by all the versions; and the Sam. reads them in the plural, though differently. The Sam. has, with all the versions, אשריהם, which is more consonant to the preceding pronouns.

18th. — Eleven MSS. read, with the Sam. כאשר, and forty-two, צויתיך; both of which are proper.

19th. — Instead of תזכר, should we not read הזכור or הזכר, "and *the male* of all thy cattle?

20th. — Thirty-two MSS. read, with the Sam. וכל, and one, with the Sam. אדם בבניך; all of which we have c. xiii. 13.

22d. — Four MSS. read, with the Sam. שבעות, which is proper. Instead of תקופת, the copy, which the Sept. followed, read, probably, בתוך, "*in the middle of* the year;" but the text is right.

23d.

23d. — Twenty MSS. read אדון, which is more usual.

24th. — Thirty-two MSS. read נבולך, which is more regular.

25th. — Kennicott observes, (see the Collation of Heb. MSS.) that תזבח is read, Exod. xxiii. 18, instead of תשחט, and that seems to be the true reading here.

26th. — We should either read, with the Sam. ביתה, or בבית.

28th. — For הלחת and לחת, in the next verse, see c. xxiv. 12, and c. xxxi. 18.

31st. — Thirty-one MSS. read, with the Sam. הנשיאים, which is more regular.

34th. — The Sam. supplies כל after את, and reads יצוהו, which is followed by the Sept.

C. xxxv. 1st. — Twenty-nine MSS. read, with the Sam. לעשות, which is more regular; and four MSS. with the Sam. אליהם.

3d. — Five MSS. read מושבתיכם, which is more regular.

7th. — Three MSS. read, with the Sam. ועורות in the second place, and so it should be written in the first: and three MSS. read, with the Sam. אילים, which the grammatical construction requires.

11th. — Thirty MSS. read, with the Sam. בריחיו, according to the Keri, and twenty, עמודיו, which is more regular.

16th.

18th. — Thirty-four MSS. read, with the Sam. הוביר, which is more usual.

18th. — The Sam. reads, with one MS, יתדות in both places.

19th. — I should be inclined to think that השרד is written by mistake for השרת. See c. xxxi. 10, and xxxix. 41.

21st. — The Sam. reads ויביאו, and this is followed by all the versions here, and in the following verse.

23d. — For the different readings in this verse, see v. 7.

25th. — Instead of מוז, should we not read מוזל, with the Sam.?

27th. — Ten MSS. read, with the Sam. והנשיאים, which is the proper reading.

28th. — The Sam. reads הבשמים, as we have it v. 8, and c. xxx. 23.

32d. — Thirty-two MSS. read, with the Sam. לעשות, which is more regular. See v. 33, 35, &c.

34th. — Four MSS. read, with the Sam. ולהורות, which is more regular.

C. xxxvi. 1st. — It would be more grammatical to read בחם; for it cannot well be supposed that the paragogic ה was so frequently added, to the confusion of all grammatical rules.

2d. — The Sam. reads לקרב, and twenty-six MSS. with the Sam. לעשות.

7th. — Instead of דים, I think we should read די, omitting the plural pronoun, as the Syr. does. "For the stuff was *sufficient* for all the work to do it, and too much."

8th. — Six MSS. read, with the Sam. יריעות, which is necessary; and seven, with the Sam. כרובים. We should certainly read ויעש, agreeably to the next verb, as also בעשה (the following participle) in the singular; for, since all the verbs hereafter run in the singular, the last emendations seem quite necessary.

11th. — The Sam. reads ללאות, which is more grammatical, and so it should be read in the following places. One MS. reads, with the Sam. וכן, and thus it is found c. xxv. 4.

13th. — The Sam. reads, with three MSS. היריעות, and so it should be read where the construction requires the plural noun.

15th. — For באמה, we should probably read האמות. See xxvi. 8, and xxvii. 9.

17th. — The Sam. supplies האחת after the first היריעה, which appears to be right from c. xxvi. 10. See the Collations and the Vulg. vers.

18th. — Twenty-six MSS. read, with the Sam. לחיות, which is more regular.

21st.

21st. — Thirty-four MSS. read, with the Sam. אמות, as in c. xxvi. 16. The Sam. again supplies האחד. See c. xxvi. 16, and v. 24 of this chapter.

22d. — Twenty-three MSS. read, with the Sam. ידות, as in c. xxvi. 17; and three, with the Sam. משלבות, which the grammatical construction requires.

23d. — One MS. reads, with the Sam. נגבה, as it is found, Lev. xxvi. 18.

25th. — The Sam. reads צפונה.

28th. — Four MSS. read, with the Sam. למקצעות, and six, with the Sam. המקצעות in the next verse.

29th. — Should we not read, with the Sam. תאמים in both places, as thirty MSS. read so in the first place? And for the word ויחדו, see c. xxvi. 24.

30th. — This verse should be corrected by c. xxvi. 25. See the Collations.

32d. — Twelve MSS. read, with the Sam. בריחים, which the grammatical construction requires; and fifteen supply, with the Sam. צלע after the second לקרשי. See c. xxvi. 27.

It seems probable that the word צלע being added here in the Sam. after the second לקרשי, as it stands in c. xxvi. and being likewise read

by fifteen MSS. that the word לירכתים has, by some accident, crept into the text, and that the original word, both here and c. xxvi. was האחרת; for, in c. xxvi. 27, לירכתים is manifestly unnecessary, and in this place it is not probable, that, צלע having been used twice just before, another word of the same import should be substituted in the place of it. Besides, there is a word wanting, in both places, to answer to השנית and האחת, which might be האחרת. So that I think the passage stood thus; " and five bars for the boards of *the other* side of the tabernacle, westward."

33d. — Twelve MSS. read, with the Sam. התיכון, as it is written, Ezek. xlvii. 16. We should correct c. xxvi. 28 by this verse, or this by that.

34th. — One MS. reads, with the Sam. טבעתיהם, and so it is found, c. xxvi. 29, which is more regular; though, probably, the true reading is טבעותם, as one MS. has it. Fourteen MSS. read, with the Sam. לבריחים, and twelve הבריחים, which are proper.

35th. — If we compare the three last words of this verse with the three last words of c. xxvi. 31, the grammatical construction is not very clear in either place; and it appears probable that we should read there תעשה את הכרובים, instead of יעשה אתה כרבים; and here, עשה את הכרובים; " with cunning workmanship *thou shalt make* the cherubim," and " with cunning workmanship *he made* the cherubim." The thirtieth verse of c. xxvi. is here omitted, as he is only giving a detail of the things that were made, for the same reason the 33d, 34th, and 35th, verses are likewise omitted.

C.

C. xxxvii. 1st. — Eight MSS. read, with the Sam. ראשרן, as it is read c. xxv. 10.

3d. — Several MSS. read, with the Sam. in each place, שבעות.

5th. — It would be more regular to read ויביא. Several MSS. read, with the Sam. בשבעות, צלעות, and ראשרן, and the Sam. adds ברתם, as it is found in c. xxv. 14.

8th. — Twenty-nine MSS. read, with the Keri, קצותיו, as in c. xxvi. 19, though, perhaps, the truest reading is קצותו : see Ps. xix. 7.

10th. — Six MSS. read, with the Sam. קומתו, which is more regular; and let it be observed once for all that the Sam. always preserves this reading.

13th. — Several MSS. read, with the Sam. שבעות and השמות, which the grammatical construction requires : see the following verse.

14th. — Four MSS. read לבחים, as it is found c. xxv. 27 : see v. 27 of this chapter.

17th. — The Sam. reads קניה in the plural, which is followed by the Syr. Ar. and Vulg. and is justified by the following part of the context.

19th. — Thirty-three MSS. read, with the Sam. גביעים.

22d. — If וקנתם is not written through mistake for another word, should we not here, and c. xxv. 26, read קניהם, conformably to all the preceding

preceding words of the same signification? But, as *branches* do not seem to be here spoken of, I should think that the original word was ופרחיהם, "their knops *and their flowers*," i. e. the flowers of the bowls were of the same.

C. xxxviii. 3d. — The Sam. reads, with several MSS. all the feminine plural nouns with the ו, which the grammatical construction requires. But, in c. xxvii. 3, they appear in the other form with the י final, though the former is certainly the most regular reading; and I cannot but think that the ו being omitted through neglect, the י was afterwards added by mistake to denote the feminine plural.

4th. — There is a difference in the order of the words here and in c. xxvii. 4, 5, occasioned by the different circumstances of *direction* and *execution*.

5th. — Five MSS. read, with the Sam. טבעות, which the grammatical construction requires. I think it would be better to read לבתים, as it is usually written.

7th. — It would be more grammatical to read ויביא; for, though it is very often written without the י, it is scarcely to be doubted that it was at first inserted. The Sam. supplies, with several MSS. the ו in the plural feminine nouns, see v. 3; and there are omissions in this, and the 7th verse of c. xxvii. which must be supplied from each other to complete the sense. See the comparison of them in the Collations.

8th. — Nine MSS. read, with the Sam. במראות, and seven read הצבאות, which the grammatical construction requires.

9th.

9th. — Either נגבה, as the Sam. always gives this word, or תימנה, seems to be redundant here, and when they occur together elsewhere; and one MS. omits נגבה in this place. With respect to באמה, see c. xxvii. 9. The Sept. translated from some copy which read here במאה, *centum per centum*, and in the following verse; which, though manifestly wrong, proves that *that copy* is not now extant, as no such reading appears. See c. xxxiv. 11. In c. xxvii. 10, at the end of the verse, are added these words ארך לפאה האחת, *long for one side*; but should we not read הקלעים instead of לפאה האחת, "a hundred cubits the length of the hangings?" See v. 12.

11th. — From comparing this verse with c. xxvii. 11, it appears probable that the words in both stood originally thus, קלעים מאה אמות ולפאת צפון ארך; or, as the Sam. reads, צפונה, "and, to the side towards the north, the length of the hangings a hundred cubits." For באמה, see c. xxvii. 9, &c. Compare v. 12 with c. xxvii. 12.

12th. — The Sam. reads ימה. There are four words at the end of this verse, which seem to be wanting in c. xxvii. 12. Forty-six MSS. read, with the Sam. וחשקיהם, in which form it appears elsewhere.

13th. — There seems to be an error in the Vulg. translation, which makes the hangings of the tabernacle, on the east side, *fifty cubits* in length; whereas it is evident that they were divided into two parts, each fifteen cubits in length, which were hung on each side of the gate, as appears by the same translation in the following verses, the hangings of the gate being different. See v. 16.

14th. — After הכתף it seems necessary to insert האחת לשער החצר, "of *the one* side *of the gate of the court.*" See the next verse.

15th.

15th. — If the above insertion be admitted, those four words, מזה, &c. which are omitted c. xxvii. 15, are not requisite. See the Collat.

16th. — This verse is omitted c. xxvii. 16, but it seems necessary to add it in order to distinguish the *hangings of the court* from the *hangings of the gate*, which, from the description in both places, seem to have been of a superior order, and are distinguished from the other in v. 18.

17th. — This verse is likewise omitted in c. xxvii.; and, as the particulars are mentioned in v. 10, 11, of this, it seems superfluous; if it is retained, the five last words, by comparing them with v. 19, seem to be redundant.

18th. — The latter part of this verse is not to be found in c. xxvii. 16, but it seems proper to be added, as it ascertains the exact dimensions of the gate, particularly in respect to its height, which had not been mentioned before here, but is implied c. xxvii. 18.

20th. — Four MSS. read, with the Sam. החתרות, which is proper.

21st. — The copy which the Sept. and Vulg. followed omits the second משכן, which appears to be redundant.

25th. — As מאות, which is the true reading, follows, should we not read so in the first place? see the following verses.

C. xxxix. 1st. — It is probable that שרד is here, and c. xxxi. 10, written by mistake for שרת: see Num. iv. 12.

2d.

2d. — The Sam. reads, with one MS. ויעשו, conformably to most of the following verbs, which the Syr. and Ch. follow. Six MSS. read, with the Sam. האפוד: see c. xxv. 7.

3d. — Twenty MSS. read פתילים, which the grammatical construction requires. The Sam. reads וקצצו. See v. 2, which the Syr. Chald. and Ar. follow.

4th. — Five MSS. read, with the Sam. כתפות, and four, with the Sam. חברות, which the grammatical construction requires; and one MS. קצותו, which seems to be the truest reading. See c. xxxvii. 8.

5th. — Two MSS. read אפודתו; probably the true reading is אפודהו.

6th. — One Hebrew and six Sam. MSS. read מוסבות, which is the truest reading. The Sam. reads משבצות, and four, with the Sam. מפתחות, which are more regular.

7th. — The Sam. reads ויישמו, see v. 2. Seven MSS. read, with the Sam. כתפות, which all the versions follow, and two, with the Sam. האפוד.

8th. — Two MSS. read, with the Sam. ויעשו, which the Syr. follows.

9th. — The last כפול is redundant, and is omitted c. xxviii. 16.

13th. — Three MSS. read מוסבות, see v. 6; and this word is necessary, c. xxviii. 20. Fifteen MSS. read, with the Sam. משבצות. The Sam. reads, here and c. xxviii. 20, במלאותם, which is followed by the Chald. and Vulg.

14th. — Thirty MSS. read, with the Sam. שמות, and four, with the Sam. שמותם, which are more regular. Ten MSS. read, with the Sam. חותם, as it appears c. xxviii. 21; and, if we compare c. xxviii. 21 with this, it will appear very probable, that, instead of חנה, which is wanting in two MSS. we should read היו, which is supplied by all the versions.

15th. — Four MSS. read, with the Sam. שרשרות, which the grammatical construction requires.

16th. — Several MSS. read, with the Sam. the several feminine nouns, with the plural termination ות, here and in v. 17, 18, 19, 20.

18th. — Five MSS. read ויתנום, which accords better with the preceding and subsequent verbs. Several MSS. read, with the Sam. in this and the following verses, האפוד. See c. xxviii. 26, 27, 28.

20th. — Four MSS. read ויתמם, again, here.

21st. — Eighty-one MSS. read, with the Keri, מטבעתיו, which is certainly preferable to the present reading; but it is probable that the true reading is ממבעותו, the reason for which see c. xxxviii. 3. Two MSS. read, in the next place, טבעות, and twenty-six, with the Sam. לחיות, which the grammatical construction requires. The Sam. in the latter part of this verse, adds thus; "and they made the Urim and the Thummim, as the Lord commanded Moses." And, that this addition is proper, see c. xxviii. 30.

22d.

22d. — One MS. reads, with the Sam. וישא, see before and after, which all the versions follow. The Sam. reads ושמעיל, as it is written twice afterwards in the verses following.

24th. — The Sam. supplies, with three MSS. the word וששׁ before משוך, which is necessary; for, though ששׁ is sometimes written alone, as in v. 28, yet משוך, being a participle, is always connected with some substantive: and the Sept. Syr. and Vulg. followed a copy which read thus. The Sam. supplies these two words in c. xxviii. 33, where it is proper they should be inserted.

26th. — The Sam. reads זהב after פעמן in both places, as it is found, c. xxviii. 34, which the Sept. and Vulg. followed.

27th. — Three MSS. read הכתנות, which is followed by all the versions, except the Syr. See c. xxviii.

28th. — Twenty MSS. read, with the Sam. והמגבעות, which the Syr. Ar. Vulg. and Chald. follow. The word זהב seems to be redundant.

32d. — Two MSS. read, with the Sam. והמשכן, which is more usual. See the following verse.

33d. — Twenty-six MSS. read, with the Sam. and the Keri, בירדו, which all the versions follow.

34th. — Two MSS. read, in both places, עורות, as the Sam. does in the last; and all the versions render it in the plural. See c. xxv. 5. Eight MSS. read, with the Sam. והאילים, which is necessary. See c. xxv.

36th. — Thirty-three MSS. read, with the Sam. ואת in the second place, and this is proper for the sake of the connection.

37th. — Instead of הטהרה, should we not read זהב טהור? See c. xxv. 31, and xxxvii. 17. Twenty-three MSS. read, with the Sam. in the second place, ואת. See the 36th v. and the versions. Four MSS. read, with the Sam. גרות, which the grammatical construction requires.

39th. — Thirty-one MSS. read, with the Sam. הכיור, which is justified by other places. See c. xxx. 18, &c.

41st. — One MS. reads השרת instead of השרד, and that seems to be the true reading. See c. xxxi. 10.

C. xl. 2d. — The natural order of the words in the beginning of this verse is greatly disturbed; and we should read them thus, [as will appear by comparing them with the words, v. 17:] הראשון ביום אחד לחדש בחדש, *in the first month, on the first day of the month.* Five MSS. read, with the Sam. המשכן, which is more usual.

3d. — Ten MSS. read, with the Sam. והארון, which the preceding reading authorises.

4th. — Would it not be more regular to read, in both places, והביאת?

5th. — Twenty MSS. read ונתת, which the preceding and following verbs justify. See many places before. Fourteen MSS. have, with the Sam. והערות. See v. 3, &c.

6th.

6th. — Fifteen MSS. read, again, here, ונתת, and two have, with the Sam. המשכן.

7th. — Twenty MSS. read, with the Sam. הכיור, which is justified by other places. See c. xxx. 18, &c.

11th. — Twenty-two MSS. read, with the Sam. הכיור.

12th. — Would it not be more regular to read וחקריבת? See v. 14. And והלבישת? See Ps. cxxxii. 16, 18.

14th. — Two MSS. read כתנות, and all the versions follow this reading.

15th. — Twenty MSS. read, with the Sam. להיות, which is the true reading.

17th. — The Sam adds לצאתכם ממצרים after השנית, and this is followed by the Sept.

20th. — Several MSS. read, with the Sam. האארון in each place: see v. 21.

21st. — Would it not be more grammatical to read ויביא?

25th. — Two MSS. read, with the Sam. את הנרות, which is more agreeable to the other parts of the context; and thirteen MSS. read הנרות, which the grammatical construction requires and the versions follow.

29th.

29th. — The Sam. reads לאחי before פרזה, and thus it is found v. 6. One MS. has, with the Sam. המשכן.

30th. — Nineteen MSS. read, with the Sam. הכיור. See v. 7.

31st. — The Sam. text reads ויורחץ, "and *Moses washed*, with it, Aaron and his sons," &c. But this office does not appear to be assigned to Moses any where else; and, as the washings concerned only Aaron and his sons, c. xxx. 19, I think we should omit, with one MS. משה, and read, with the Sam. and seven MSS. אהרן, "and *Aaron* and his sons washed," &c.

33d. — Two MSS. read, with the Sam. את כל, which is followed by the Chald. Sept. Ar. and Vulg.

37th. — Four MSS. read, with the Sam. העלותו, which is more regular.

OCCASIONAL

OCCASIONAL REMARKS

ON

THE PROPHET

ISAIAH.

C. i. 29. — The change of the *tense* in this verse is very remarkable. The Sept. reads uniformly in the third person, but the alteration would be less to read the first verb in the second person; and two MSS. have תבושו. For the worship under *oaks*, as practised by the Druids, see Maurice's Ind. Antiq. vol. iv. p. 100. Edit. 1801.

C. iii. 11th. — Perhaps בי רע, "woe unto the wicked, *for it shall be ill* with him;" which answers to the כי טוב in the former verse.

C. x. 5th. — Perhaps הוא ביד חזעמי, "for the rod is *he* (emphatically the Assyrian) *in the hand* of mine indignation;" alluding to the rod in the hand of Moses.

32d. — Perhaps for יעמד, לעמד, "shall he remain," and על may be supplied before הר, "*against* the mount."

C.

C. xi. 3d. — Perhaps והרוחו, "and *his spirit* shall be in the fear of Jehovah." But see the Bishop of Killalla.

6th. — Perhaps for ומריא may be read ימריאו, "and the lion and the sheep *shall fatten* together."

C. xii. 2d. — יה is either redundant, or we should read יהי, "for Jehovah *shall be* my strength and my song."

C. xv. 4th. — The Bishop of London renders חליצי, "*the loins of* Moab," with the Sept. and Syr. and so the Bishop of Killalla. And the word may allude to the pangs of a woman in travail. See Jerem. xlviii. 41.

C. xvi. 5th. — Perhaps, for ומהר, we may read מהר, "*in the mount* of righteousness," i. e. Zion. The Bishop of Killalla renders the text, "*and dispatcher of justice.*"

C. xvii. 4th. — Perhaps ממכוני, "*from* my seat," i. e. *from heaven.*

5th. — Perhaps, for הסיר, we may read בסיר, "*for the pot.*" See c. ix. 19, and Mich. iii. 3. And Harmer, in his observations, remarks that the *vine*-branches are much in use in the East for dressing of victuals. See John, xv. 16.

C. xx. 6th. — Might we read כח for כה, "behold *the strength* of our confidence?"

C. xxxi. 1st. — Perhaps, for לחלוף, we may read כחלוף, or וחלוף, "*as the destruction,*" or, "*and the destruction* from the desert or wilderness."

4th.

4th. — Rather בעתוני, " Horrors have made me afraid." See Job, xviii. 11.

8th. — For אריה, the Bishop of London reads הראה, " *the watchman*; or, perhaps, we may read אלי מעל, " and he cried *to me from* the watch-tower."

11th, 12th. — The Bishop says he does not understand this passage, and therefore it may be the highest degree of presumption for me to think of explaining it; but I shall venture to give my conjecture. " The burden of Dumah. *A voice* (קול being understood) cried unto me, from Seir, what doth the watchman say? what doth the watchman say? The watchman saith, the morning and the night cometh; (i. e. in the space of one day;) if ye inquire diligently, *her standards* (i. e. Dumah's, or Edom's,) *are taken captive.*" The Bishop of London reads, with the Sept. &c. ארום. Several MSS. read שומר in each place; and, for אתיו, see Ps. lxxiv. 4. But see the Bishop of Killalla on this passage.

C. xxii. 23. — לכסא כבוד, in the latter part of this verse, seem to be transposed, and it appears to me, that, by adding ו to לבית, they may be thus rendered; " and it shall be a glory *to the crown and to the house* of his father." But see the Bishop of Killalla's ingenious interpretation.

C. xxiv. 14th. — The Bishop of London observes, that the Sept. and Theod. read מים, *waters*, not *from the sea*; and, perhaps, we may therefore read חמים, in the former part of the verse, for המה: " the *very waters* shall lift up their voice for the excellency of Jehovah, *the waters* exult." See Ps. xciii. 3.

C. xxvi. 4th. — For ביה, perhaps we may read חיה, " for Jehovah *is* the rock of ages."

19th. — All the antient versions read in the plural, as the Bishop of London says, נבלותי, " *my dead bodies*: perhaps נבלותך, " *thy* carcases:" as such repetitions are often used emphatically.

C. xxvii. 6th. — The Bishop of London would read, with the Syr. משרש, " *from the root* of Jacob; and, for יציץ ופרח, יציצו פרח. But the same sense is preserved, and less alteration in the text, by reading הבא משרש, " *he that cometh from the root* of Jacob *shall flourish*, and Israel shall bud forth."

9th. — The Bishop of London reads this verse according to the present text, with the addition only of ו to לא in the latter part of it, which throws great light upon the sense. But may we presume, by reading ובזה and מאבני, to render the whole thus: " wherefore, on this condition, shall the iniquity of Jacob be expiated, and *by these means* shall all the effect of his sin be removed; in placing all the stones of the altar, (i. e. of Jehovah,) *instead of the stones* of the strange (God,) which are מחמצות, much desired. (See Jerem. xliv. 9, where the idols are called by a similar name.) And the groves and the sun-images are not raised again." The Bishop of Killalla renders כאבני גר, " like as lime-stones."

C. xxviii. 5th. — " A crown and an ornament to *the remnant* of his people" are ideas not very well connected. May we therefore read לראש instead of לשאר, " *to the head* of his people?" Such transpositions being not uncommon. But the Bishop of Killalla refers it to the kingdom of Judah under Hezekiah.

11th.

11th. — There cannot be a more incontestible proof of the corruption of the *Hebrew* text than the word אבוא, which is found here for אבו.

21st. — The sense seems to require this reading, פרצים כבעמק גבעון כי כבהר, " for, *as in mount Perazim,* Jehovah shall rise up, *as in the valley of Gibeon,*" &c.

22d. — The Bishop of Killalla's reading and interpretation greatly improve the passage.

C. xxix. 10th. — May we read thus, הנביאיכם והראשיכם והחזים כסה ויעצם את עיני, " and hath closed *the eyes* of your prophets and your rulers: the seers hath he also covered."

16th. — By reading מחשב, or בחשב, may we render the words thus, " your perverseness, verily, is as (the perverseness) of the clay formed *by the artificer*; when the work saith, to him that made it?" &c.

21st. — If we might read מדרך for ברבר, in the first part of the verse, and מתום or מתמו, for בתחו, the words give this sense: " that make man to wander *out of the way,* and lay snares for him that pleadeth in the gate, and turn aside the just *from his integrity,* or, *because of* his integrity."

C. xxx. 8th. — May we read לאות for אתם, " now go write it in a table *for a sign?*" which answers to לעד, which the Bishop of London remarks should be rendered "*for a testimony.*"

18th. — The Bishop of London observes, that one MS. and Houbigant read ידום, *silebit*, for ירום, i. e. "*he shall wait in silence*;" and, as the sense seems to require some such word, is it not more natural to read יקוה?

C. xxxi. 3d. — For עזרת should we not read זרע, "against the *race?*" &c. See c. i. 4.

7th. — The Bishop of London remarks that the construction of חטא, *sin*, in this place, is not easy. Would not the passage be more intelligible by reading לחטא, "which your own hands have made *to sin withal?*"

C. xxxii. 7th. — The Bp of London proposes this emendation, במשפם ולהפיר דברי אביון, "and *to defeat the assertions* of the poor in judgement." But, by reading עון אביון, which is a less alteration, we have this sense of the words; "to entangle or destroy the humble with lying speeches, and with the word *of iniquity* the judgement of the poor." And the resemblance between those two words might occasion the omission of the first. The Bishop of Killalla omits the word אביון, "*to hamper the meek with lying words, and with matters of judicial process.*"

C. xxxiii. 6th. — May the following reading, אוצרך, and translation, be admitted, though it varies both from the Bishop of London and our English version: "and truth shall be the stability of thy times; wisdom and knowledge, (shall be,) salvation; the fear of Jehovah, that is *thy treasure.*" Something similar to which is that passage, Ps. cxi. 10.

11th. — The Bishop of London reads רוחי כמו with Secker, "and *my spirit, like fire*, shall consume you." But, if we may be allowed to read רוח ידפכם, this seems to answer more properly to the former part:

part, " ye shall conceive chaff, ye shall bring forth stubble; *the wind shall scatter you*, (alluding to the chaff;) the fire shall consume you;" alluding to the stubble. See Ps. i. 4; lxxxiij. 13, 14. But the Bishop of Killalla, adhering to the text, renders it, " *your own fiery blast shall consume you.*"

15th. — The Bishop of London observes that one MS. reads ברמים, which he renders, " *the proposal of blood-shed.*" It seems probable to me that the word originally was רמיח, which bears a great affinity to the present text, and gives an easier sense; "*from hearing falsehood.*"

18th. — It strikes me that we should read here, &c. איה סופר את, איה סופר את השקל, " where is he that counteth *the shekels?* where is he that counteth the towers?" Several MSS. have, in both places, סופר. See the Bishop of Killalla.

C. xxxiv. 5th. — Probably we should read ברמים, " for my sword shall be bathed *in blood.*" See the following verse. But, if we retain the present reading בשמים, then we should probably read נערה, *nudabitur.* The Bishop of Killalla, " my sword is *tempered* in heaven."

C. xxxvii. 25th. — For מצור, see Micah, vii. 12; and Sermon on Jeremiah, xviii. 14.

C. xxxviii. 13th. — May we read כן תשבר, " I reckoned till morning, that, as a lion, so *thou wouldest break* all my bones."

C. xli. 21. — The Bishop of London prefers the interpretation of St Jerom above all others, which is this; " *let all your idols, which ye esteem to be most powerful, draw near,*" instead of, bring forth your strong

strong reasons. If so, then, perhaps, it may not be amiss to read רביכם for ריבכם, "let *your mighty ones* approach," in the former part of the verse. The Bishop of Killalla observes, from Rosenm. that עצמות signifies strong arguments.

27th. — The Bishop of London supposes the obscurity of this verse to arise from a transposition, but it seems rather to be corrupted, and that it ought to be read thus; לציון אני הונה ולירושלים מבשר אתהן ראשון, "in the beginning, or from the beginning, to Zion I have spoken, and to Jerusalem *have declared these things.*" In opposition to the ignorant and dumb idols, to whom he appeals in the former verse. Our translation is very obscure.

28th. — ומאלה, "*even among these things.*" An expression of contempt for the false gods. Bishop of Killalla.

C. xlii. 6th. — The Bishop of London remarks, that, by reading עולם with two MSS. we have a clearer and better sense; "the covenant *of the age to come.*" But it strikes me that the covenant *of the people* is descriptive of the *Jews*, and contrasted to the light of the *Gentiles*, as it seems to be in c. xlix. 8, 9, and Luc. ii. 32. And this would appear much stronger if we might read ולאור, "*and for a light* to the Gentiles.

11th. — The construction of the present text seems but harsh. This perhaps might be helped by reading the words thus; ישר קדר ישאו מדבר ערי וחצרים, "*let the cities and villages* of the desert lift up (their voice,) let Kedar *sing.*"

C. xliii. 12th. — To complete the sense, if not the metre, we should read זר אלהים.

13th.

13th. — It seems that we should read מעולם for מזום, "even *from eternity*, or from everlasting, I am he." See Ps. xciii. 2.

14th. — Would it not make a much better sense, and does not the context seem to require, that we should read שללתי for שלחתי, "I *have spoiled* Babylon," or, "I *will spoil* Babylon," instead of, "I *have sent* to Babylon."

C. xliv. 4th. — See the Bishop of Killalla's ingenious interpretation of יכתב.

7th. — Is it not better to read משלם, and to render the words thus; "And who is like me, that he should call forth, and declare, and set in order, for me *my decree*, or *my purpose*, *from eternity?*" Unless we read השום, in Puhal or Hophal, *that which was decreed* from eternity. *The antient people*, the Jews. Bishop of Killalla.

8th. — Is it not more agreeable to other passages of Scripture to read בלעדי for בל ידעתי, "yea, there is no other rock *besides me*." It is obvious the mistake might arise from the similitude of the words: see c. xliii. 11 and xliv. 6.

C. xlv. 8. — The Bishop of London translates the latter part of this verse thus: "let the Earth open her bosom, and let Salvation produce her fruit, and let Justice push forth her bud together." But, by reading ותתן פריו, or ויפרה, it gives a sense which accords better with Ps. lxxxv. 13, 14, which seems to be taken from the Prophet. "Let the earth open her bosom and yield her fruit, or, *be fruitful*; let Salvation and Righteousness flourish together; I, Jehovah, have created it."

16th.

16th. — I cannot help observing a most beautiful antonomasia in the word צוּרִים, and, perhaps, we might be justified in rendering it *the makers of rocks*, (instead of idols,) as opposed to the *rock* of Israel: see Deut. xxxii. 37.

20th. — Perhaps we may render פְּלִיתֵי, "*ye deliverers* of the nations," ironically addressing himself to the heathen deities.

23d. — See the Bishop of Killalla.

C. xlvi. 8th. — The Bishop of London doubts the authenticity of the present reading; may we propose the following, as it is very like the present and affords a good sense; וְהִתְאַשְּׁרוּ, "*and strengthen yourselves*, or, *make yourselves happy:* see Buxtorf in אשר: Bishop of Killalla, from Rosenm. *be ye on fire*, i. e. with shame, from אֵשׁ, fire.

C. xlvii. 8th. — See Zephan. ii. 15.

C. xlviii. 10th. — It is very obvious to me that we should read כַּכֶּסֶף, *as silver*, and so the Bishop of London renders it, though he does not change the text. See the Bishop of Killalla, who rightly reads בְּחַנְתִּיךָ, *I have proved thee.*

C. xlix. 5th. — The Bishop of London approves of the Keri in this place, and perhaps we might read לוֹ לְאָסֵף, "and to gather Israel unto him," which answers better to לְשׁוֹבֵב going before.

8th. — For the reasons given in c. xlii. 6, I think that עַם, in this place, denotes the Jews in contradistinction to the Gentiles, as they seem again to be described in the following verse by the word לְאֻסּוּרִים, alluding

ding to their captivity at Babylon, as the next words point out the Gentiles.

C. l. 4th. — פתח, or יפתח, seems deficient here: "*he openeth mine ear.*"

C. li. 4th. — The Bishop of London thinks it necessary to understand this verse of the Gentiles solely; but does it not seem to refer rather to the Jews and Gentiles, as before observed, and may not *the law* particularly relate to the former and the *judgement for a light* to the latter?

6th. — The Bishop of London renders כמו כן, with de Dieu, *as the vilest insect*, to wit, the LOUSE, which is certainly preferable to our common version; and the Bishop of Killalla renders it, "*like an insect*;" but it seems probable that we should read מות instead of those two words, "and its inhabitants shall *surely* perish:" see Gen. iii. 4.

C. lii. 2d. — The Bishop of London renders קומי שבי, "*ascend thy lofty seat*," and produces many learned arguments to confirm this version; but, after all, may not שבי be erroneously written for שביה, "*oh! captive Jerusalem*," which answers to, "*oh! captive daughter of Zion:*" in which sort of repetitions the prophet abounds. See, particularly, c. xxxvii. 22.

5th. — Perhaps we may read thus; &c. ויהללו שם יהוה תמיד וכל, "and they that are lords over them *have prophaned the name of* Jehovah continually; and every day is my name contemned."

15th. — Amongst other readings, (see Durell and Bishop Lowth,) may this be admitted, כן יזה, "so *shall he teach* many nations?"

And this sense agrees with what follows, which seems to relate to the prophetical office of the Messiah. The Bishop of Killalla renders יזה, "*shall startle.*"

C. lvi. 9th. — We should certainly read חיות.

C. lvii. 7th. — For לזבח זבח may we not read לזנה זנה, "*to commit whoredom continually?*" which idea agrees more properly with the other part of the context; and we have the like expression, Hosea, iv. 18.

C. lviii. 6th. — For רשע, is it not probable that we should read רש, or, rather, רשים, "to dissolve the bands *of the poor*," who are detained unjustly in prison? And this alteration the Bishop of London admits of in v. 4.

8th. — The present text will hardly bear our common translation, and there is something seemingly harsh in the Bishop of London's version; but, if we may be allowed to read וארמתך for וארכתך, the sense is obvious, "*and thy land* shall presently flourish;" for spiritual blessings are often described to us by temporal ones, as they were the immediate sanctions of the Jewish covenant. See, to this purpose, Ps. lxvii. 6.

C. lix. 10th. — Our version of באשמנים is not very clear, and the Bishop of London's, "in the midst of delicacies, as among the dead," connects very different ideas. Might we read כאשמרת המתים; "as in the twilight, *in the watches of the dead*;" similar to which is that expression used with us, in the *dead of night?* See Lament. c. ii. 19. The Bishop of Killalla renders the text, "*in sparks of fire*;" and,

in

in a note, adds, "באשמנים must be a parallel to צהרים in the preceding line, and is probably a word compounded of אש and מני portions or particles. To it we may trace the name of *Assamoneus*, the founder of the Asmonean or Maccabee race, according to Josephus, Ant. xii. 6."

12th. — A word seems to be wanting here, perhaps תמיד, "our sins are *continually* with us."

18th. — The Bishop of London very justly remarks, that the former part of this verse, in the present state of the text, is absolutely unintelligible, and corrects it by reading, with the Chald. בעל, *Dominus*, for כעל. And the Bishop of Killalla reads, according to the Chald. פעל for כעל in the second place, "the *dispenser* of rewards will repay them their *work*." But might not the original word, in the first instance, be האל, emphatically? See Jerem. li. 56, where Jehovah is called אל גמלות.

C. lxi. 7th. — The Bishop of London has corrected this verse in many places; but may we presume to proceed still farther, thus, מארצכם משנה תירשו — ולכלמה רנה חלקה לכם — תחת בשתכם ששן שמחת עולם תהיה לכם; "*instead of your shame joy, and instead of ignominy the song of gladness shall be your portion. In your land ye shall inherit double*, everlasting joy shall be unto *you*." But the Bishop of Killalla makes the double shame to refer to the two-fold captivity of the Jews.

10th. — The Bishop of London renders יכהן, "as the bridegroom decketh himself with a priestly crown," and supposes an allusion to the magnificent dress of the High Priest, which may be allowed, supposing

the text to be genuine. See, also, the Bishop of Killalla. But it strikes me that the original word was הוכן in Hoph. from כון, *to prepare*, or *get ready*, and may be rendered, "as the bridegroom *prepared*, or *dressed* in the nuptial garments."

C. lxiii. 5th. — The Bishop of London remarks that nineteen MSS. and four editions have וצדקתי, which he supposes the transcriber borrowed from c. lix. 16. But may not this observation be some sort of justification for reading ותמתי instead of וחמתי, "*and mine integrity* it upheld me?" which is a much less alteration, and seems more agreeable to the context. See Job, ii. 3.

9th. — See the Bishop of Killalla on this verse.

14th. — Perhaps, by adding רעה, and reading הריד in Hiph. we may render the words thus; "as *the shepherd causeth the herd to descend* into the valley, so the spirit of Jehovah (who is the shepherd of Israel) caused him to rest." But the Bishop of Killalla puts this construction on the text, "as the herd descendeth to the glen, where the *breeze* of Jehovah refresheth them, so didst thou conduct thy people," &c.

C. lxiv. 2d. — The Bishop of London admits the text to be much corrupted in this verse; will it then be presumption to read thus; ימס אש כמקוח מים, "*as the fire dissolveth the ice*, and as the fire causeth the waters to boil?" And this sense agrees with what goes before and follows concerning the mountains; and may allude to the ice, or frozen snow, upon the tops of them, which is melted in the summer-time. The Bishop of Killalla. "As the fire kindleth things molten."

7th.

7th. — The Bishop of London, with the versions and many others, for ותמוגנו reads ותמגנו, "*and thou hast delivered us up:*" but they have retained the following words of the present text; whereas, if we might read ענינו, or consider the present reading as the Benoni participle of ענה, it would greatly strengthen this emendation, "and *thou hast delivered us up* into the hand of *those that oppressed us.*" "And caused us to waste away by means of our iniquities." Bishop of Killalla.

C. lxv. 10th. — The Bishop of London observes, "that *Gad* most probably means *good fortune*; and *Meni*, the *moon.*" And afterwards adds, "that the allusion to *Meni*, which signifies *number*, is obvious; and, if there had been the like allusion to *Gad*, which might have been expected, it might perhaps have helped to let us into the meaning of that word." But, if *Meni* signifies the *moon*, I do not altogether see the propriety of the allusion; for what has the moon to do with number? But, if it relates to the starry host in general, it is very striking, and as much so in *Gad*, which signifies a *troop*, as in Meni. See Zephan. i. 5, &c. — "Gad and Meni were heathen deities, or perhaps two appellations of the same idol, according to the Scriptural manner of expressing the same thing, in the same sentence, by its different names; as, in Jerem. xxxii. 35, Baal and Moloch mean one false god. *Gad*, in Arab. *is goodness*. *Meni* denoted the moon, from מנה, to number; whence μὴν, a month, and μήνη, the antient Greek name for the moon. Rosenm." Bishop of Killalla.

CRITICAL

CRITICAL OBSERVATIONS

ON,

AND VARIOUS READINGS OF, THE TEXT

OF

JEREMIAH.

C. i. 5th. — Fifty-six MSS. read אצרך, which is more grammatical; but, perhaps, the ו should be placed before the verb to give it the past sense, "Before *I formed*," if it be not derived from צרר or צור.

15th. — The preposition על seems to be wanting before פתח, which the Sept. and Chald have supplied. The other versions read בפתח.

C. ii. 3d. — Seventeen MSS. have תבואתו, *his* increase, and so the Sept. and Vulg.

11th. — Sixty-five MSS. read ודמיר, which is more grammatical.

12th.

12th. — *Be ye very desolate* does not seem very applicable to the heavens; if I might, therefore, be allowed a conjecture, I would read וארץ חרבי, and render the words thus: "be astonished, O ye heavens, and, *O earth*, be thou *very desolate*," or struck with terror. Similar to which is that passage, Isai. c. i. 2: see Taylor's Conc.

13th. — Forty-three MSS. have בארות in the second place, which is certainly preferable, but it is omitted in the Sept. Chald. and Arab.

15th. — Twenty MSS. read, with the Keri, נצתו.

16th. — Forty MSS. at least, have, with the Keri, תחפנהם, and thus it is written every where else.

17th. — Thirty-two MSS. read מוליכך, which is still more grammatical.

18th. — Thirty MSS. have שיחור, which is more agreeable to Josh. xiii. 9.

19th. — Twenty-six MSS. have תוכיחוך, which suits better with the preceding noun.

20th. — Eight MSS. read עולך, and sixteen, with the Keri, אעבור, *I will not transgress*; but the Sept. reads both the verbs, I will not *serve*, but I will *go*; the reading of the Keri seems most eligible. For צעה, perhaps, זנה, and forty MSS. have זונה: see Hos. iv. 18.

22d.

22d. — May not נכתם, about the sense of which the interpreters are very much divided, be put by mistake for נכתב, "thy sin *is written* before me?" similar to which is that passage, c. xvii. 1. The sin of Judah *is written* with a pen of iron. The versions vary much.

24th. — More than forty MSS. read, with the Keri, נפשה, which is more suitable to the context. I am inclined to think, that, in the latter part of this verse, בחדשה is put for בחרשה, "they shall find her *in the wood*;" for, though the new moon, as Lud. de Dieu observes, might be applicable to the idolatry of the Jews, yet it does not seem to have any reference to the *wild ass* here spoken of, but *the wood* may carry an allusion both to the ass which frequents it and to the idolatrous worship of the Israelites in the groves, mentioned c. xvii. 2, and elsewhere. The Sam. renders it *in viis ejus*.

25th. — Might we not translate לוא נואש, *is there not hope*, or, I have hope? and does not the Sept. favour this translation by rendering these words by ἀνδρισῦμαι? Or, perhaps, we should read לי for לוא, "I am undone;" see Is. lvii. 10.

26th. — The sense seems to require that we should read, with the Sept. the Syr. and the Ar. יבש in the future, as it occurs Hos. iv. 19.

27th. — If we were to render the conjunction כי, although, or when, the opposition would be more striking; "*although* they have turned, &c. yet, in the time," &c. More than twenty MSS. read, with the Keri, ילדתנו, "thou hast brought *us* forth."

28th.

28th. — Either the כ is dropped before מספר, or the ו in the preceding conjunction is redundant. The first is the case according to the Sept. and Vulg. See c. xi. 13.

31st. — Is it not necessary to insert עקש after הדור, "oh! *perverse* generation," as we have it expressed Deut. xxxii. 5? The Sept. and Ar. omit הדור, and seem to have read thus; לא עברנו ולא, "*we will not serve, neither* will we come to thee any more;" and this is a still better sense. See v. 20.

33d. — Eighteen MSS. agree, with the Keri, in reading למרת, which is more suitable to the context.

34th. — The latter part of this verse seems very obscure, and the commentators are greatly divided in their interpretation of the words, as they stand at present; but the Sept. adopted by Castalio appears to be the best. "I did not find them in *ditches,* or pits, (where slain persons are usually put,) but in, or under, *every oak:*" (where they committed their idolatries.) See Isai. i. 29.

C. iii. 1st. — The Sept. and other versions did not read לאמר, and one MS. omits it. If it must be retained, might we not read ואמר, "*and I said?*"

2d. — Twenty-seven MSS. read שפיים, as we have it v. 21; and six, with the Keri, have שכבת, which is more grammatical.

3d. — Thirty-four MSS. read רביבים.

4th. — More than twenty MSS. read קראת, which is still more grammatical.

5th. — Is it not necessary to supply אתה or אתי after הינמור? The Arab. supplies *impudentia tua*. See Amos, i. 11. And perhaps דברתי might be better considered as the first person, "behold, *I spoke*, but," &c.

9th. — Should we not read מכל instead of מקל, "and it came to pass, *because of all* her fornication?" as the word קל does not signify wantonness any where else. The versions differ much.

12th. — More than forty MSS. have צפונה, which is the more usual reading.

13th. — The Sept. Ar. and Vulg. read שמעת in the second person *singular*, which agrees better with the context preceding.

14th. — May not אחי mentioned here allude to the calling of Abraham out of Ur of the Chaldees; and שנים, to *Isaac* and *Jacob*, who were of the same family? And do not the two following verses seem to refer to the bringing of the children of Israel into the land of Judæa? By the consideration of which examples they might be the more forcibly excited to put their trust in God for his future mercies.

17th. — For לב should we not read לבם?

19th. — Twenty-five MSS. read, with the Keri, תקראי, and more than twenty, with the Keri, תשובי.

23d. — The Sept. seems to have read הגבעות והמון, "verily, *the hills and the host of the mountains* are a lie." But perhaps as easy a way

way of removing all difficulties, in respect to the construction of these words, may be to read צירים instead of הרים, and then they will give this apposite sense; "truly, the multitude *of the idols* upon the hills are a lie;" in which signification we have this word, Isai. xlv. 16: and it is allowed on all hands that the words relate to the idol-worship on the mountains; and the Chald. favours this sense.

C. iv. 1st. — Might not ולא תנוד be better rendered according to Piscator, "*and shall not* wander?" to wit, after her idols.

4th. — Twenty-one MSS. have ערלת in the singular number.

5th. — Thirty MSS. have רגמו, agreeably to the Keri, which is preferable.

6th. — See the Dissert. of the Collations for this verse, and v. 10.

13th. — Meibom. reads שנו ים, nubes a mari.

14th. — Five MSS. read מחשבת in the singular, which agrees better with the foregoing verb.

19th. — The Sept. reads שמעה, "my soul *hath heard*," together with the Syr. Ar. and Vulg.

20th. — Fourteen MSS. read יריעותי, "my *curtains*," as the Sept.

29th. — Eight MSS. read ורומח, which is still more grammatical.

30th. — Twenty-five MSS. read, with the Keri, את.

C. v. 7th. — Twenty-nine MSS. have, agreeably to the Keri, אסלח, which is certainly preferable.

8th. — The commentators are much divided in their interpretations of the word משכים, but the version of Aq. Sym. and Theod. *trahentes*, (see Poole's Synopsis,) seems to come nearest to the intention of the prophet; and, if we read, with the Keri and fourteen MSS. מיוזנים, and render this word *armed*, (see Poole's Synopsis and Taylor's Concordance,) with Rabbi Salomon, they will, both together, be very descriptive of the raging lust of the Israelites, who are compared to horses, *armed and unsheathed*, alluding to their genitals when ready to cover the mares; and perhaps this description may refer likewise to the impious and obscene practices committed in the temples, and to the honour, of the false gods: witness the rites of Bacchus, Venus, and Priapus, which the Israelites probably imitated. " Romanæ matronæ *virilis membri figuram* divinis percolebant honoribus, Ægyptiorum more; et in sinu veneris locabant." See Alex. ab Alex. lib. iii. c. 18, and lib. vi. c. 19.

9th. — Ten MSS. have אפקוד, which is still more grammatical; also six in v. 29.

12th. — Read הוה for הוא.

14th. — Would it not be more grammatical to read דבריתם in the second person plural.

17th. — Instead of יאכלו, should we not read יאכל, as the Syr. Chald. and Vulg. in the singular, as it is thus written three times in this

this verse, agreeing with גוי? Though the Sept. and Ar. read all in the plural.

22d. — Buxtorf justifies the reading of יעברנהו in both places, by supposing that the נ paragogic precedes the pronoun; but I should suppose that this is not so much idiomatic as the error of transcribers; and, as the first verb must be in the singular, and the second in the plural, number, I should write them יעברהו, יעברוהו.

24th. — Twenty-three MSS. give שבעות, which is more suitable to the context.

26th. — For ישור כשך יקושים, might we not read ישרו כיקושים, "they watch as fowlers?" Fourteen MSS. read, with the Keri, יורה.

C. vi. 1st. — Thirty-four MSS. read העיזו, which is more grammatical.

15th. — Eight MSS. have חכלם, which seems to be a better reading. See c. iii. 3. viii. 12.

16th. — More than forty MSS. have לנתיבות, and so this word is usually written.

17th. — Four MSS. have וחקימותי, which is more strictly grammatical.

18th. — I think Dr Blayney's criticism is forced. The words in the latter part of this verse do not afford a very pertinent sense, and עדה, "oh! *congregation*," is never, I believe, elsewhere applied to the Gentiles,

tiles, to whom the prophet here seems wholly to address himself. The Sept. reads ורעי רעיתם, "*and those that feed their flocks*;" but it appears to me not improbable that we should read ודעו רעה, (as three MSS. have it,) "therefore hear, O ye nations, *and know*, or consider, *the evil* that is amongst them." See the next verse.

26th. — The Sept. reads עליכם instead of עלינו, and that agrees better with the context: or, perhaps, it might be עליך in the text. And so the Syr.

27th. — A tower and a fortress correspond but little with *knowing* and trying the ways of people; and it is certain that the Sept. instead of מבצר, reads some other word: (as did the Ar. the same, or one of the same import. See Poole's Synopsis.) Probably the original text might be מצרף, (see Mal. iii. 3,) "I have set thee a prover and *a tryer* of my people," in allusion to the trying and proving of metals; which sense the following part of the context seems to require, (see v. 29;) and it is observable that the verbs בחן and צרף are elsewhere joined together. See Ps. lxvi. 10; and, particularly, Jerem. ix. 7.

28th. — Two MSS. and the Sept. Vulg. Syr. and Ar. read משחתים in Hoph.; and, as the learned Bishop Lowth observes on Isai. i. 4, where this word occurs in Hiph. that five MSS. omit the first, and give it the passive signification, so it is better to render it thus here: "*they are all corrupted*," or become reprobate, like base metal. See Ezek. xxii. 18.

29th. — Twenty-four MSS. read, with the Keri, מאש רחם separately, which is preferable. See the antient versions.

C.

C. vii. 18th. — See c. xliv. 17.

22d. — More than eighty MSS. agree with the Keri in reading הוצ׳יא׳, which seems necessary. "*I brought.*" See c. xi. 4.

29th. — Twenty-nine MSS. read שפ״ים. See c. iii. 2.

C. viii. 1st. — Eighteen MSS. read, with the Keri, יוצ׳יאו; and the Sept. and the other versions omit the first ו.

3d. — One MS. together with the Sept. Syr. and Ar. omits the second הנשאר׳ים, which appears to be redundant.

6th. — Nineteen MSS. read, with the Keri, במרוצותם; and so it is written c. xxiii. 10.

7th. — Fourteen MSS. at least, have, with the Keri, ומ׳ם; which reading may perhaps be better to distinguish it from פלס in the preceding chapter.

9th. — Thirty-four MSS. have הוב׳שו, which is more grammatical.

15th. — Forty-eight MSS. have מרמא, which is more suitable to the radical verb.

22d. — Is not רמא, authorised by twenty-four MSS. a more eligible reading?

C. ix. 7th. — More than thirty MSS. read, with the Keri, שחוט in Pahul.

11th.

11th. — Fifty-four MSS. have ויגידה, which is more grammatical.

15th. — Twenty-five MSS. have והמיצתים, which seems to be the most exact reading.

16th. — Fifteen MSS. read, in the first place, תבואנה; and thirty-six read thus in the second place, which seems to be the most regular.

22d. — Fifty MSS. read ואל in the third place, "*and let not*," which is better; and thus the Sept. reads.

C. x. 5th. — Eleven MSS. give ינשאו, which is more regular.

7th. — It strikes me that we should read כל instead of כי, "*every one* shall come unto thee:" similar to which is that passage, Ps. lxv. 2.

9th. — May not מאופן be written for מאופר, "gold *from Ophir*," both here and Dan. x. 5?

11th. — For the correction of this verse, see the Dissert. of the Collation of the MSS.

17th. — The commentators vary greatly in their interpretations of this verse; (see Poole's Synopsis;) and might not the words, by reading אספך instead of אספי, admit of this interpretation, which corresponds very well with what goes before; "*collecting thee in the land of thy humiliation*, when thou dwelledst in *Egypt?*" For מצור bears this sense in several places. Ten MSS. read, with the Keri, ישבת.

18th. — Should we not read ימצאוי or ימצאוני, "that they may find *me?*" See Prov. i. 28.

25th.

25th. — Ten MSS. have ואכלוהו and seven ויכלוהו, which is more grammatical, but the Sept. omits the first verb, as does one MS. and one MS. is without both; and the sense is complete without them, as the learned author of the Collations has demonstrated by comparing this passage with Ps. lxxix. 6, 7; though, in his first Dissertation, he thinks that ויכלוהו might be original.

C. xi. 2d. — Should we not read, with the Syr. שמע and דברת?

6th. — Twelve MSS. read ובחוצות, which is more usual.

7th. — Ten MSS. have העירתי, which is still more grammatical.

10th. — Thirty-eight MSS. read לשמע, which is more regular.

13th. — The כ seems to be wanting before מספר in both places. See c. ii. 28.

14th. — Fourteen MSS. read, together with the Sept. and other versions, בעת instead of בעד, and it affords the best sense; "*in the time* of their trouble."

18th. — The Sept. and Ar. read ראיתי, "then *I saw* their doings."

19th. — If we retain the present reading אלוף, we must supply the ו before it, as in our own version, or give it a very forced signification little applicable to the lamb. (See Poole's Synopsis.) The Sept. and other versions followed probably a different reading, what it might be is not easy to guess; but, if we might read אלום with the alteration of one letter only, it gives a sense every way pertinent: "and I, as *the*

dumb lamb led to the slaughter," &c. And the same epithet is attributed to it, Isai. liii. 7.

C. xii. 2d. — Sixty-three MSS. have מכליותיהם, and thus it is generally written.

4th. — One MS. has בהמת and another בהמה, either of which agrees better with the verb preceding. Kennicott reads, with the Sept. ארחותנו, *nostras vias.*

7th. — Fifty-two MSS. have ידידות, which is the more usual reading. Perhaps it should be ידידת.

8th. — Two MSS. read קולה, and that this is the most grammatical construction appears from Prov. i. 20, viii. 1. Joel, ii. 11.

9th. — Perhaps we should read כעים in the first place.

12th. — Twenty-four MSS. have שמ"ם. See c. iii. 2.

C. xiii. 2d. — Two MSS. have מתנ", which is more grammatical.

9th. — The last word in this verse, הרב, seems to be better connected with the words following; " this people *hath multiplied* evil, refusing," &c. See c. xiv. 7. Or, perhaps, we should read אחרב, " *I will make desolate.*"

16th. — Sixteen MSS. read, with the Keri, ושית.

20th. — Twenty-six MSS. read, with the Keri, שאו; and twenty-seven, with the Keri, וראו.

C.

C. xiv. 1st. — The words דבר יהוה ought to begin the chapter.

2d. — Sixty-three MSS. have וצוחת at full.

3d. — Eight MSS. read, with the Keri, צעיריהם.

6th. — Twenty-one MSS. have שפיים. See c. xii. 12.

C. xv. 1st. — The marginal Sept. of Grabe reads ואחרן instead of ושמואל; " Moses and *Aaron.*"

4th. — Twenty MSS. read, with the Keri, לזעוה.

8th. — Neither the versions nor commentators give any very satisfactory interpretation of this verse; and I cannot help thinking that the present text is greatly corrupted, and conjecturing that it stood thus: עצמו להם אלמנות מחול ימים — חבאתי להם לאם בחור שודד בצהרים — הפלתי עליהמפתאם רעד ובהלות.
" Their widows are increased *to them* above the sand of the sea. I have brought upon them *a chosen people,* (the Babylonians,) that wasteth at noon-day. I have caused to fall *upon them* suddenly, (two MSS. read עליהם,) *trembling* and terrors." For it was very easy to mistake, in writing, על אם for לאם; especially as the last word had such an affinity to the pronoun going before. Unless we suppose the על to be erroneously inserted, or, instead of על אם, read only עם, *populus:* for, in either case, the sense is the same; and that עיר was, through the carelessness of transcribers, put for רעד seems evident from the Sept. version, which translates the word τρόμον. See also the Syr. and Ar.

11th. — Nine MSS. read, with the Keri, שריתיך, which seems preferable.

13th. — Twenty-four MSS. have, with the Keri, ואוצרותיך. Two MSS. omit the ו before the first בכל, and the sense would be still better if it was omitted in both places; "*for all* thy sins *in all* thy borders."

14th. — Five MSS. read עד עולם instead of עליכם. See Kennic. first Dissertation.

15th. — By supposing אל to be a negative particle, the commentators differ very much in their interpretation of these words; and would they not afford a better sense, if we were to make it the vocative case, "*O God,* through thy long suffering receive me?" See Ps. xlix. 15.

16th. — Twelve MSS. read, with the Keri, דברך in the second place, and so did the Sept. and other versions; and this agrees better with the preceding verb.

18th. — It appears to me that we should read מאין instead of מאנה, "and my deadly wound *without* a healer."

C. xvi. 7th. — The Sept. certainly, and probably one MS. read לחם instead of להם, and this sense agrees better with the following part of the context; "neither shall they break *bread* for mourning," &c. This remark was made before I saw it confirmed by the authority of the learned collator of the MSS. in his Gen. Dissert. sect. 147, where he adduces other proofs of the truth of it.

18th. — Should we not read בראשונה, "and I will recompense, *as at the first,* (to wit, the punishment of their fathers,) their iniquity," &c. And so the Chald. seems to have read.

C.

C. xvii. 1st. — More than fifty MSS. read מזבחותיהם, "*their altars*;" and so the Syr. Chald. and Ar. read: and this agrees better with the context. Twenty-two MSS. read אתי. See Kennic. first Dissert.

2d. — Sixty MSS. read, together with the Sept. Syr. and Chald. in the second place, ועל, "*and* upon," &c.

3d. — One hundred and sixty-eight MSS. read, with the Vulg. Syr. and Sept. וכל, "*and* all thy treasures."

4th. — Nine MSS. have ושמטת, which is more grammatical. The Sept. and two MSS. read קדחה, "for a fire *is kindled* in mine anger;" and we have the words in this very form, Deut. xxxii. 22.

6th. — Thirty MSS. omit the ו before the second לא, and it appears to be redundant.

9th. — The Sept. by mistaking the meaning of ואנש in this place, has entirely perverted the sense of this verse; unless we read איה, "*and where is the man* who knoweth it."

10th. — Twenty-four MSS. read, together with the Sept. and other versions, ובפרי, which is better.

11th. — Fifty-two MSS. have, with the Keri, Vulg. Chald. and Sept. ימיו, which is preferable.

13th. — Thirty-two MSS. have, with the Keri, וסוריו. Would it not be still more grammatical to read סוריו, "they that forsake *him*;" as the change of persons is not unusual? Or the Hebrew text might be וסוריך, "and they that depart from thee." See the Chald. and Ar.

18th.

18th. — The grammatical construction requires that we should read רדפיו. See the versions.

19th. — Twenty MSS. read, with the Keri, העם. Twenty-three MSS. read תלך, which is more grammatical.

25th. — See c. xxii. 4.

26th. — Thirty-eight MSS. have מביאים, and thirty-nine have ומביאי, which are more regular readings.

C. xviii. 3d. — Taylor reads האפנים instead of האבנים.

14th. — For this verse, see a sermon in the following part of this work.

15th. — One MS. of the highest antiquity, reads ויכשלו, "*and they have stumbled,*" which agrees best with the context; and the מ, which is redundant here, seems to be wanting before שבולי, or, as sixty-eight MSS. read it, with the Keri, שבילי.

16th. — Sixteen MSS. have שריקות for שרוקת, with the Keri; but, it is elsewhere written שרקה, and the ה is here changed into ת, ob stat. Reg. and two MSS. have שרקת, it should be ושרקת.

19th. — The Sept. reads, with one MS. ריבי, "the voice *of my defence,*" or justification, which seems more agreeable to the context. See the Syr. and Ar.

21st.

21st. — "And slay them with the edge of the sword," from נרר. *secuit.* See Prov. xxi. 7.

22d. — Twenty-nine MSS. read, with the Keri, שוחה, in which form we have it v. 20.

C. xix. 1st. — Eight MSS. with the Sept. supply אלי, which is proper; and nineteen MSS. have חלך.

2d. — Sixteen MSS. read, with the Keri, החרסית.

4th. — Forty-seven MSS. read, with the Keri, נקיים.

13th. — We should certainly correct this verse by c. xxxii. 29, where we read וחסכו, and so the Sept. reads here with the other versions.

C. xx. 8th. — Instead of מדי אדבר, the Sept. probably reads דבר מרא instead of מרח, in which form it appears, Ruth, i. 20. "For I will cry *with a bitter speech.*" Whether this is a more eligible reading must be submitted to superior judgement.

11th. — Should we not read ורפי? See c. xvii. 18.

C. xxi. 3d. — Thirty-two MSS. read תאמרון, which is certainly preferable to the present text; but, would it not be better still to omit the final ן, which might easily be mistaken for the ו?

12th. — Sixteen MSS. read, with the Sept. Syr. Ch. Vulg. and the Keri, מעלליכם, "*your* evil doings," as we have it v. 14.

14th.

14th. — ביערה, "*in the forest thereof*," may indeed be applied with great propriety here, if we should suppose it, with Grotius and others, to refer to the buildings at Jerusalem made with the cedars of Lebanon: but one MS. omits the ', and two more have בוערה, and then the word affords this sense; "and I will kindle *a burning* fire, and it shall devour all around it." Which is preferable is left to better judges. Though we have אש בערת, c. xx. 8. See v. 12, where we read ובעורה, "and it shall burn." The versions vary much.

C. xxii. 3d. — Thirty MSS. read חונו, and thirty-six, with the Sept. for the second אל, ואל, which seem to be better readings.

4th. — Instead of לדוד על כסאו, should we not transpose the words, and read, as the Sept. Syr. Ar. and Chald. על כסא דוד, annexing the ו in the last word to the beginning of the next; "sitting *upon the throne of David, and* riding?" &c. See c. xvii. 25. Twenty-four MSS. read, with the Keri, ועברין, which is more grammatical.

6th. — Eight MSS. read, with the Keri, נושבו, which agrees better with the preceding noun; and in this form we have it, Ezek. xxxvi. 10.

10th. — Nineteen MSS. read בכה in the second place, which is more grammatical; though the infinitive mood, used as a gerund, sometimes goes before the other verb.

22d. — The Sept. and Ar. read רעיך instead of רעתך, "for all *thy lovers*," as before.

23d. — Eleven MSS. read ישבת, which is more grammatical; and seven have, with the Keri, מקננת; and fifty-six, with the Keri, נחנת.

C.

C. xxiii. 1st, 2d. — Twenty-one MSS. read ומפיצים, and twenty-one המיצתם, which seem preferable.

18th. — Forty MSS. read, with the Keri, רבו, as do all the versions.

20th. — The latter part of this verse seems to be better connected with the beginning of the next, thus; "in the latter days ye shall understand perfectly, that I have not sent these prophets," &c.

22d. — Forty MSS. read, with the Keri, וישיבום.

33d. — See Kennic. first Dissert. p. 518.

38th. — Is not אמרכם by mistake put for the perfect indicative, אמרתם?

C. xxiv. 8th. — One MS. and the Sept. omit the conjunction כי, and it seems to be quite superfluous.

C. xxv. 3d. — Ten MSS. for אשכים, read השכם, and it is always thus written but in this place; or השכים.

10th. — קול רחים, &c. The destruction of Babylon, in the Revel. c. xviii. 22, 23, is described in the very same words.

15th. — Fifty-six MSS. have אתו, and thirty-five אתך, which are more usual.

18th. — More than one hundred MSS. and the versions read the second את, ואת, "*and* the princes," &c.

38th. — See c. xlvi. 16.

C. xxvi. 5th. — Should we not read עבדיי, "my servants?"

6th. — Thirty-eight MSS. read, with the Keri, הזאת, and the final ה is certainly redundant. See v. 9.

9th. — Twelve MSS. read כשלה, as we have it above and elsewhere. Seventeen MSS. have נבאת.

18th. — More than one hundred MSS. have here וירושלם.

23d. — Two MSS. have ויביאוהו, which is more grammatical.

C. xxvii. 1st. — It is past a doubt that ירמיה, which occurs only eight times in this form, as the learned collator of the MSS. has observed, should be corrected by the one hundred and twenty-one places in this book, which give ירמיהו. See the Collations.

8th. — Ten MSS. have בעול, which is better; and likewise thirteen in v. 11.

11th, 12th. — It is observable that our version neither follows the Hebrew text, nor the Sept. and other versions, which speak of *a nation* in the singular number, all through the verse.

18th. — Three MSS. have ובבית, with the preposition; and so read the Syr. Chald. and Vulg.

21st. — Eighteen MSS. have בבית יהוה, which is necessary; and so the Syr. Chald. and Vulg. read.

C.

C. xxviii. 1st. — Nineteen MSS. read, with the Keri, בשנה in the second place.

2d. — Fourteen MSS. have עול in this place, and as many in v. 4, and twelve in v. 11, and four in v. 14.

8th. — See the Collations, sect. 54.

13th. — Four MSS. have הלך, which is better. For מוטת, see the Gen. Dissert. p. 117.

14th. — Sixteen MSS. read ועבדוהו, which is more grammatical. See the Syr. Vulg. and Chald.

C. xxix. 1st. — One MS. and the Sept. omit יתר.

5th. — One MS. reads פריהן, which is more grammatical, and thus we have it v. 28.

13th. — Twenty-two MSS. read תדרשוני, which the construction requires.

19th. — Should we not read שמעוהם? See the Syr.

23d. — Twenty-two MSS. read, with the Keri, היודע, which is certainly preferable.

26th. — פקדים, in the plural, is not agreeable to the context; and may it not be right, by transposing the letters, to read מפקיד, *præfectum*, as the Sept. and other versions seem to have done? Or, perhaps, the word originally might be פקיד. See 2 Kings, xxv. 19.

C. xxx. 8th. — Seven MSS. have עולו, and should we not read בך instead of בו? See Vatab. Poole's Synopsis.

13th. — The commentators are much divided, both with respect to the construction and the sense of these words. (See Poole's Synopsis.) The versions also vary much. Might this be admitted? "There is none to plead thy cause; for to heal the wound there is no cure for thee:" which is very near the sense Calvin has put upon them.

18th. — Might not משפטו be rendered, "upon *its boundaries?*" i. e. its former site.

C. xxxi. 12th. — Forty MSS. read חירוש, which is more usual.

13th. — Forty-four MSS. have ובחורים, which is more grammatical.

21st. — Forty-five MSS. have שובי in the second place.

24th. — It might be more agreeable to the context to read ונסעי. See the Vulg. version.

33d. — For the important reading of ונחתי instead of נתתי, see Gen. Dissert. of Collat. sect. 66.

35th. — Would it not be still better to read חקק, *decernens*, or *decrevit*, appointing, or who hath appointed, the moon, &c.? The Sept. and Ar. omit the word.

38th. — Twenty-four MSS. read, with the Keri, Sept. and other versions, באים, which is certainly requisite.

40th.

40th. — Twenty-six MSS. read, with the Keri, השרמות, which our version follows. The Sept. retains the word in the text, not understanding the meaning of it; but the prophet probably intended to describe the fruitfulness of the valley of Hinnom and *the fields* contained in it, notwithstanding its former idolatrous pollutions, as the strongest representation of God's mercy to the Israelites.

39th. — Sixteen MSS. read, with the Keri, קו.

C. xxxii. 1st. — Twenty MSS. read, with the Keri, בשנה.

4th. — More than sixty MSS. give, with the Keri, ועיניו, which the context justifies.

9th. — More than eighty MSS. read בענתות, agreeably to the 7th and 8th v.

21st. — ובאורץ: this word should be corrected by v. 17. See Gen. Diss. sect. 167, and ten MSS. omit the א.

23d. — Thirty MSS. at least, read, with the Keri, ובתורתך in the singular, but the Sept. translates according to the present text.

35th. — Twenty-three MSS. have החטיא, which is agreeable to the Keri, and is more regular. See 1 Kings, 14, 16, &c.

37th. — Two MSS. have, in the second place, והשכבתיכם; and, if we compare Hosea ii. 20, (which is the 18th verse in our Eng. vers.) with this passage, and consider, likewise, that the word standing in the present text had been used, immediately before, in a something different sense,

sense, it will appear most probable that we should read, with those two MSS. " and *I will make them to lie* down safely."

C. xxxiii. 2d. — It is certain that the second יהוה is quite redundant, and that there is a word wanting to complete the sense, which the Sept. and the Ar. have supplied, and we should, with them, read הארץ, or הארמה, instead of יהוה.

5th. — I think, with the learned Dr Lowth and Lud. de Dieu, that the first את in this verse must be considered as the sign of the nominative case, which is not unusual when it precedes verbs passive or neuter, see Buxtorff, unless we might read אתה, and render it thus: " the Chaldeans come to fight *with her*," i. e. the city mentioned before; and we have the preposition את used in this sense after the infinitive להלחם. 1 Sam. c. xvii. 9.

6th. — Fifty MSS. read ורפאתים, which the grammatical construction requires.

10th. — The ו seems to be wanting before בערי, " *and* in the cities."

13th. — Nineteen MSS. have the ו before the second בערי: so read the Vulg. Ch. and Sept.

15th. — For the important addition to be made of the three words, ומלך מלך והשכיל, which are found in twenty-five MSS. and, likewise, c. xxiii. 5. See Gen. Dissert. of the Collation of the MSS. It is observable, likewise, that three MSS. have צדיק, as in c. xxiii. and the Sept reads so.

16th.

16th. — There is a manifest impropriety in attributing the title of the Lord, or Jehovah, our righteousness to the church of Jerusalem; if we had, therefore, no other authority, we should certainly correct this verse by c. xxiii. v. 6; but, we have three MSS. which supply the word שמו, "*his* name," and one which gives us לו instead of לה, though it is probable that the original reading might be יקראו, agreeable to xxiii. 6.

26th. — Twenty-two MSS. read אשיב, which is more grammatical, and so the Keri reads. As the learned collator of the MSS. has observed, we should correct יעקוב and ישחק by this and other places.

C. xxxiv. 11th. — וישבו, so twenty-seven MSS. read the first verb, and forty-eight have, with the Keri, ויכבשום, which are better readings. See v. 16.

13th. — Fifty-two MSS. have הועיא. See c. vii. 22, and xi. 4.

16th. — Forty-five MSS. read ותשיבו in the second place, which is more agreeable to the grammatical construction.

22d. — Nineteen MSS. have והשביתים, which is preferable, and fifty-four read ושרפוה, which agrees better with the preceding verbs, and all the versions render it in the plural.

C. xxxv. 2d. — Thirteen MSS. have הלך, and six have והביאתם, which are more grammatical.

4th. — Twenty-two MSS. give ואביא, which is more eligible. It is observable that we have the same person called four times יהונדב, Jehonadab,

honadab, and three times יונדב, Jonadab, in this chapter; but, if we are governed by the reading in the 2 Kings, x. 15, the first is to be preferred.

C. xxxvi. 22d. — Perhaps, instead of ואת we should read ואש, "*and the fire* of the hearth," &c. See v. 23. The Syr. and Ch. read ואת האש, the Ar. and Sept. ואח האש.

25th. — Forty MSS. read וחמיעו, which is still more grammatical.

C. xxxvii. 8th. — Ten MSS. have ולכדות, and twelve ושתים; and so all the versions. See c. xxxiv. 22.

14th. — Twenty-nine MSS. have וישראו, which is more grammatical.

19th. — Eighteen MSS. read, with the Keri, ואשר, which appears to be the better reading; and the versions seem not only to have read thus, but to have supplied the verb חי, *καὶ που ἐστιν*.

20th. — Thirty MSS. have וחשיבני, which is better. See c. xxxviii. 26.

21st. — Perhaps it would be better to read וימקד, "*and committed* Jeremiah," &c.

C. xxxviii. 4th. — Five MSS. read מפרה, which is more suitable to the radical verb.

6th. — Forty MSS. have וישליכו, which is more grammatical. See v. 9.

12th.

12th. — We should certainly read בלוי as in the former verse, or בלוי, as many MSS. have the word in both places.

16th. — Nineteen MSS. omit, with the Keri, the first את, which seems to be redundant.

22d. — Thirty-six MSS. have אמרות, which is more grammatical.

C. xxxix. 3d. — From comparing this verse with v. 13, (see the Collations,) it appears necessary to correct the former for the most part by the latter.

5th. — Thirty-three MSS. have וישינו, which is the more usual reading. Four MSS. read ויעלוהו, which the context requires.

14th. — Thirty MSS. have להוציאהו, which is more grammatical.

16th. — Eight MSS. read חלך, which is better. Twenty-five MSS. have, with the Keri, מביא, which is certainly right.

C. xl. 4th. — Twenty-nine MSS. read, with the Sept. ידיך, which is preferable. See the other versions.

16th. — Twenty MSS. at least read, with the Keri, תעשה, which is more grammatical.

C. xli. 7th. — Dr Grabe, in his Proleg. observes, with great propriety, that וישלכם is wanting in this place, which our version has supplied. See v. 9.

17th. — Thirty-one MSS. read, with the Keri, כמהם, and so the word is written 2 Sam. xix. 38, 39; and it is very observable, that, in v. 41, the very same word is written כמהן, Chimhan, which shews the incorrectness of transcribers. This note was made before I had seen the observation in the Gen. Dissert. to the Collations, sect. 176.

C. xlii. 6th. — More than sixty MSS. read, with the Keri, אנחנו, which is certainly more regular; and I believe אנו is only to be found in this place.

16th. — Forty-two MSS. read תמותו, and so it is written in two places after in this chapter.

17th. — Instead of ויהיו כל, would it not be better to read ואתי וכל, "*and it shall come to pass that all* the?" &c. See the Syr. and Ar.

20th. — Twenty MSS. read, with the Keri, החתיתם, which is more grammatical.

C. xliii. 10th. — Eighteen MSS. read, with the Keri, שמרירו, which, according to Buxtorf, is the proper reading. See, also, Calas Concord.

11th. — Eighteen MSS. have, with the Keri, ובא, which is still more regular.

C. xliv. 3d. — The Sept. Vulg. and Chald. read ולשבר, "*and to serve*," which is requisite.

6th. — Eight MSS. read, with the Sept. Syr. Vulg. and Chald. ולשממת, "*and* for a desolation."

9th.

9th. — We should certainly either read רעות, in the plural, *uniformly*, as the Sept. Vulg. and Ar. do, or רעת, as the Syr. and Chald.

12th. — Reading וברעב, in the first place, with twenty-nine MSS. and the Sept. see, also, the Syr. and Chald. I think the more regular translation of this verse is, "and I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and all in the land of Egypt shall be consumed; they shall fall by the sword *and* by famine; they shall be consumed from the least even to the greatest; by the sword and the famine they shall die; and they shall be an execration, ולשמה, (as thirty-six MSS. have it,) *and* an astonishment or desolation, and a curse, and a reproach." See v. 22.

17th, 18th. — Thirty MSS. read וחסך, and thus the word appears, c. vii. 18, and in the following verse of this chapter, unless we read, with four MSS. ולחסך, which is still better.

19th. — I cannot help thinking that להעצבה, which never appears in this sense elsewhere, is written by mistake for להעבדה, which is the verb commonly used, "*to serve her*." Dr Wheeler rejects this reading, as having no authority.

C. xlv. 4th. — Several MSS. (as the learned collator has observed, Gen. Dissert. p. 83,) read לי היא.

C. xlvi. 1st. — The words at the beginning of this verse are manifestly transposed. See the Sept. and c. xxv. 1.

8th. — We should read כיאר, as in the former verse and elsewhere.

11th. — Eight MSS. read, with the Keri, הרבית, which is more grammatical.

15th. — We are much obliged to the learned collator of the MSS. for his very judicious interpretation of this verse. See Gen. Dissert. sect. 45.

16th. — Mr Bryant ingeniously conjectures that the *dove* was the standard of the Chaldæan army; and we should render the words, according to him, "from the sword *of the dove*," i. e. the Chaldæans; as the eagle denoted the Roman army. See c. xxv. 38. But may not היונה, in both places, be erroneously written for יהוה, "from the sword of *Jehovah*, and because of the fierceness of *Jehovah?*" So the Syr. reads, c. xxv.

17th. — It is observable that the Sept. reads the three last words differently from the present text, but does not translate them.

20th. — The admission of the learned collator's reading, חף אבירך נס, "fugit *Ap.* (i. e. Apis,) tuus taurus," v. 15, justified by forty-eight MSS. and the Sept. strengthens the sarcasm of this verse very much, it being the highest reproach upon the god *Apis*, that he could not defend *his favourite heifer*, Egypt, from the Assyrian *butcher*, קרן, Mactator. See Grot. in loc. And, instead of the second בא, seventy-two MSS. read, with the Sept. בה.

25th. — Should not המון נא be read instead of אמון מנא, as we have it, Ezek. xxx. 15? The Syr. reads מים for מנא.

27th. — Fifty-four MSS. read מושיעך, which is more grammatical; and forty-two יעקב, which is evidently right. See c. xxxiii. 26.

C.

C. xlvii. 1st. — There is the same transposition as in the beginning of c. xlvi.

6th. — Grotius adopts the reading of the Sept. which is ענקים instead of עמקם, "*the Anakims*;" and, if we compare Josh. xi. 22, with this verse, it carries great probability with it: "oh! remnant *of Anakims*, how long wilt thou cut thyself!" The Chald. reads אונם, "*roboris eorum.*" The Ar. מעקים, in Acchim. The Syr. omits this word. It is observable that the Sept. and Syr. have destroyed the beauty of the following prosopopœia by confounding the sentences.

7th. — As it is most natural to suppose the prophet speaking these words in answer to the Philistines, it is better to read, with the Sept. and other versions, תשקט in the third person singular. "How can *it* be quiet?"

C. xlviii. 2d. — The most literal translation of these words seems to be this: "there shall be no more praise of Moab in Heshbon, (which was the metropolis of it,) they have devised," &c.

4th. — Nineteen MSS. read, with the Keri, צעירית, which is the usual form of this word.

5th. — Seventeen MSS. read, with the Keri, הלוחית.

6th. — Twenty-two MSS. have כערער, and in this form it appears, c. xvii. 6.

7th. — More than thirty MSS. read, with the Keri, כמוש, and thus it is written every where else. All the versions read בטחת. Twenty MSS. have, with the Keri, יחדו.

12th.

12th. — Twelve MSS. have וְנָעוּךְ, which the grammatical construction requires, and the Sept. reads ונבלידו.

13th. — Eight MSS. read מביתאל, in conjunction.

18th. — Eighteen MSS. read, with the Keri, ושבי.

19th. — Thirty-one MSS. read ערער. See v. 6.

20th. — Nine MSS. have, with the Keri, הלילו, and twelve, with the Keri, וזעקו, which agree better with the following verb, unless we read העדי in the singular; but the Sept. Ch. Vulg. and Syr. have the plural.

26th. — Eight MSS. have השכידוהו, and so the Sept. reads with the Vulg. and Ar.

27th. — From the first part of the verse I am inclined to follow the interpretation put upon the last by Grotius from the Chaldee, reading, probably, מרב for מדי: (see Poole's Synops.) " but for *the multitude* of thy words against him thou shalt go into captivity." See the Vulg. also. Thirty MSS. read, with the Keri, נמצא, which is more grammatical.

33d. — Bishop Lowth very judiciously observes, that, instead of ירך הירד, we should read ירך הדרך, "*the treader* shall not tread," as in Isai. c. xvi. 10.

36th. — Several MSS. read כחליכם in both places, which indicates the sense of the word more exactly. See Isai. c. v. 12.

39th.

39th. — Eight MSS. read תהלה, and then the words will admit of this sense, "how is *his praise* broken down," which accords better with v. 2 and c. xlix. 25, and the preposition is wanting before בוש.

44th — Thirty-two MSS. read, with the Keri, רגם.

45th. — In comparing the different readings of this verse and Numbers xxi. 28, (see Collations of the MSS.) it is observable, that, in the latter, the Sept reads עי instead of עי, and ובלע instead of בלה.

46th. — It is likewise to be noted, that, in this verse, the Sept omitted בשבי.

C. xlix. 19th. — Might not the words in this verse admit of this translation, "behold, as a lion goeth up from the swelling of Jordan to his *strong habitation*, (i. e. his den,) so will I, as in a moment, run against her, (viz. Edom,) and what strong man shall I appoint over her, for who is like me; and who?" &c. The versions differ greatly.

20th. — Should we not read יסחב, "surely he will snatch away (i. e. as a lion) the least of the flock?" The Sept. reading יסחבו, the passive signification has the same sense. Thirty-five MSS. read לא in the first place.

21st. — The words in the latter part of the verse seem transposed, and we should probably read קולם, as thirty-six MSS. have it; and then it should be צעקת, "*the cry of their voice* was heard in the Red Sea." See the Syr. and Vulg. vers.

23d. — Thirteen MSS. read טם instead of בים; and, if we compare Isai. lvii. 20, we shall find that that is the true reading. The versions vary much.

24th. — Should we not, for the sake of the grammatical construction, read אחזוה, "*have taken hold on her*;" as we find the verb written, Isai. xxi. 3?

25th. — By retaining the present reading, the commentators are exceedingly divided how to reconcile the verb עזבה with the preceding words; (see Poole's Synopsis;) and to this purpose they have put upon it opposite significations; but, if we read אם instead of איך, as we have it twice in v. 20, the sense is plain and unembarrassed. "Surely the city of praise is forsaken." The vulg. reads איך עזבו.

28th. — Nineteen MSS. read נבוכדראצר, and this is the only place where it appears in the form of the present text.

30th. — More than fourscore MSS. have, with the Alex. Sept. (besides more than fifty of the Keri MSS.) עליכם in the second place, which the context requires; and so the Vulg. Chald. and Ar.

34th. — There is the same transposition in the beginning of this verse as in c. xlvi. 1st, and elsewhere. The Syr. vers. is right.

36th. — Thirty-eight MSS. read הרוחות, which agrees better with the preceding word; and seventeen have, with the Keri, עילם, which the foregoing readings justify, as well as the following ones.

39th. — Twenty-four MSS. give, with the Keri, אשיב, which is more regular.

C.

C. l. 4th. — Are not the words here transposed, and should we not read them thus; "חלוך ילכו ובכו, "*going, they shall go and weep*, and seek," &c. as these verbs are found, Ps. cxxvi. 6.

5th. — The most literal translation of these words seems to be this; "they shall ask the way to Zion, hither their faces come, and they shall join themselves to Jehovah; the everlasting covenant shall not be forgotten."

6th. — Twenty MSS. read, with the Keri, והיו. Eighteen MSS. have, with the Keri, שובבום, which is a better reading.

8th. — Twenty-five MSS. read, with the Keri, צאו in the imperative, as the other verbs are.

9th. — משם, "*thence* it shall be taken, statim, ex improviso," says Grotius; but I am inclined to think that we should read משמה or משמם, "it shall be taken *astonished*," or *in astonishment*." See c. li. 37, and Dan. v. 6, 30.

10th. — ארץ seems wanting before כשרים. See the Syr. and Chald.

11th. — Several MSS. read all these verbs, with the Keri, in the second person plural, as do the Sept. and other versions. See Kennic. first Dissert. p. 515.

14th. — Instead of the present reading, does not this seem to be the true one; ירו אליה חץ אל תחמלו "all ye, that bend the bow, *cast the arrows against her*; *spare not, for*," &c.

20th. — Forty-four MSS. read תמצאנה, which is more grammatical.

29th. — Twenty-four MSS. insert, with the Keri, Sept. and Chald. לה before פלימה. But the Vulg. reads פלים.

31st. — One MS. has מקדתך, "the time *of thy visitation*," which appears to be the better reading. See Mich. vii. 4.

36th. — Instead of חברים, probably we should read הבנים, "a sword upon *the wise ones*;" which answers better with the following verb ונאלו, "for they shall be foolish."

37th. — All the versions read כנשים, "*as women*."

38th. — The playing upon the words מימי and אימים is remarkable; which is one reason for preserving the present reading, though it must be confessed that one MS. has, according to the Sept. ובאי מים, "and *in the islands of waters* they boast themselves:" and this last reading is greatly countenanced by the words in the beginning of the next verse, the beauty of which is quite lost in our version; for the literal translation of them is, "*therefore the wild beasts shall inhabit the islands*." And there is the same playing upon the words איים and ציים, which cannot be preserved in any other language.

39th. — Seventeen MSS. read תשכן, which is more grammatical.

44th. — Fifteen MSS. read, with the Keri, אריצם, which is more agreeable to the grammatical construction; but should we not read אריצנו, and likewise יעידני, as in c. xlix. 19? And should not these words

words be translated, as in c. xlix. "I will make *him?*" &c. as there seems to be a contradiction in our version at present. And I should imagine, that, in the next verse, (45,) we should read יסחב in the third person singular; "*he*, i. e. God, or Cyrus, shall snatch away the least of the flock; (as a lion he shall spare none;") for the next verb manifestly refers to him. Should we not, likewise, in conformity to c. xlix. read נוותם?

46th. — There seems to be a peculiar beauty in the expression בבל נתשמה, alluding, as it were, to the doleful cry of the flock, *when seized upon* by the lion.

C. li. 1st. — Instead of לב, should we not read בה and קמי, "*mine adversaries*, and upon them that dwell *in her?*"

3d. — Ninety-five MSS. omit, with the Keri and the Sept. the second ידרך; but, perhaps, we should retain that, and read דרך instead of the first; "against the *archer* let the archer," &c. The versions differ totally in the sense of these words. Kennicott reads something differently. See first Dissert.

7th. — There is no occasion for supplying the verb היה, as our translation has done, for the words are better rendered with the Sept. thus: "the golden cup of Babylon, in the hand of Jehovah, hath made all the earth drunk; the nations have drunk of her wine, therefore," &c. And it would be still more grammatical if we read משכירת.

13th. — Five MSS. read, with the Keri, שכנת, which is preferable; and twenty-two have אוצרות, and fifteen אצרות; both in the plural, which is still better.

16th. — Five MSS. have מאוצרותיו, and so we have it, Ps. cxxxv. 7, from which these words seem borrowed.

19th. — As the learned collator of the MSS. has observed, this verse must be corrected from c. x. 16. See Gen. Dissert. sect. 47.

29th. — Eight MSS. read מחשבת in the singular, which agrees better with the preceding verb. So the Syr. Vulg. Sept. and Ar.

32d. — The description would be much stronger were we to render האגמים, "*the lakes* they shall burn with fire," i. e. totally dry them up. See Poole's Synopsis, and the Syr. Chald. and Vulg. versions.

34th. — Several MSS. concur with the Keri in reading נ instead of נו after the five verbs in this verse; and the Sept. confirms it, as do the Syr. Chald. and Ar. See Kennic. first Dissert. p. 515.

44th. — Thirty-eight MSS. give והוציאתי, which is more grammatical; but the strict reading is והוציאתי.

48th. — To preserve the grammatical construction, we should read, with four MSS. יבאו instead of יבוא. See v. 53.

49th. — Should we not read בבל לנפל חללי כל הארץ, and render the whole thus, "even Babylon (was) for the falling of the slain of Israel, even *Babylon (was) for the falling of the slain of the whole earth*;" i. e. as God had appointed the Chaldæans to be the scourge of all nations, they were now, in their turn, to be punished by the Medes and Persians, the spoilers mentioned in the former verse; (see v. 52, 53;) and the following verse is an address to the Israelites to hasten

hasten towards Jerusalem, to which the Jews give an answer in the next verse; and God replies again, 52, &c.

53d. — Instead of עזה, which appears to be unnecessary in this place, I am inclined to read עתה, which would be very emphatical: "though Babylon should come up to heaven, and though she should be fortified on high, *now*, (i. e. instantly,) from me shall," &c.

54th. — Instead of "a sound of a cry cometh *from* Babylon," would it not be better to translate the words thus, with the Sept. "a sound of a cry is *in* Babylon, and a great destruction *in* the land of the Chaldæans?"

56th. — Does not the grammatical construction require that we read חתתו in the plural? so the Syr. and Ch. read.

57th. — Forty-six MSS. have ונבוריה, as it is written in the preceding verse.

58th. — Twenty-one MSS. read חומת instead of חמות, which agrees better with the following verb. Six MSS. transpose the words אש and ריק, agreeable to Habbah ii. 13, see Chald. and Syr. and one reads יעפו instead of ויעפו, which is certainly right, and preferable to the contracted reading, Hab. ii. 13.

64th. — ויעפו seems to stand unconnected with any other words, and the Sept. entirely omits it; but, if we retain it, should we not read, with the Vulg. ויעפה, "and she shall be wearied?"

C. lii. 1st. — More than twenty MSS. read, with the Keri, חמוטל, so also the Chald.

3d.

3d. — The construction of the words at the beginning of this verse, and 2 Reg. xxiv. 20, is rather forced; but, if we might be allowed to transpose the words and read them thus, על כן, they would give us this easy sense, "therefore the wrath of Jehovah shall be upon Jerusalem and Judah, until he hath sent them from before his face; and Zedekiah rebelled against the king of Babylon," (preparatory to that event).

6th. — See Gen. Dissert. of MSS. sect 113.

7th. — This verse supplies the defects of 2 Reg. c. xxv. 3.

8th. — Thirty-six MSS. have בערבות, as it is written 2 Reg. c. xxv. 4: so also Syr. and Ch.

10th. — What the officers of Nebuchadnezzar do, in 2 Reg. c. xxv. is said by the prophet to be done by himself.

14th. — The את before רב is manifestly wanting 2 Reg. c. xxv. 10.

15th. — Two MSS. read רוחמן, as it is found 2 Reg. c. xxv. 11.

16th. — ולינבים is certainly right, and it should be so read 2 Reg. c. xxv. 12.

17th. — Three MSS. read בבית instead of לבית, and so it should be written in 2 Reg. c. xxv.

19th.

19th. — There are several words in this verse not to be found in 2 Reg. c. xxv. which, as they relate to gold and silver vessels and instruments, do not appear to be unnecessary.

20th. — One MS. reads לְהוֹשֵׁת, and thus it appears 2 Reg. c. xxv.

22d, 23d. — We should certainly read כתרת and רמנים uniformly in these two verses.

25th. — Instead of חיה we have הוא, 2 Reg. but the former seems to be the better reading. One MS. for ושבעה, has וחמשה, which accords with 2 Reg. c. xxv. 19.

28th, 29th, 30th. — The commentators have endeavoured to reconcile the numbers here given with 2 Reg. c. xxiv. 16, by saying that the former relate only to the *tribe of Juda*; but the learned collator of the MSS. supposes that these three verses are an interpolation, and supports his opinion with very strong arguments. See Gen. Dissert. sect. 103.

31st. — There is a word manifestly deficient after בשנת: the Syr. and, according to that, our version, inserts אחת, which is countenanced by the other versions.

32d. — Nineteen MSS. have טובות.

33d. — Forty-two MSS. read, with the Keri, היין, which is more agreeable to the next verse and other places of Scripture.

34th.

34th. — Dr Kennicott observes, 1st Dissert. p. 481, that the oldest MS. omits עד יום מותו, thereby avoiding the tautology, and according with 2 Kings: but the Sept. and Ar. omit the three last words.

LAMENTATIONS.

C. i. 2d. — More than fifty MSS. read בכה, which is more grammatical.

4th. — Twenty MSS. have בתולותיה, which is the more usual reading.

7th. — The Sept. rendered משבתה by *μετοικεσια*, which affords a very good sense, "and mocked at *her captivity*, deriving the noun from שבה, *captivum ducere*. The other versions vary.

9th. — פלאים does not seem to accord very well in this place; and, as the first part of the verse alludes probably to Jerusalem's *spiritual* fornication, might we not read instead of it בלאם, "and, or when, she shall go down *among the people*, (i. e. the Chaldæans, to be punished for her iniquity,) there shall be no comforter?" or, perhaps, כאלמן, "when she shall go down *as a widow?*" See v. 1 and Jeremiah li. 5.

11th. — Sixty MSS. read מחמדיהם, as in the former verse.

12th.

12th. — Forty-two MSS. have כמכאובי, agreeably to the preceding word and other places of Scripture.

14th. — Twenty-seven MSS. read עול פשעי, which is certainly better. Forty MSS. have יהוה instead of אדני in this place, twenty in the beginning of the next verse, and thirty-four in the latter end of it. See c. ii. 7.

17th. — It is probable that לנדה here, and לנידה in v. 8, have the same signification, and should therefore be written one way, and the sense of a woman set apart on account of her being unclean, seems most suitable to the subject.

18th. — More than fifty MSS. read, with the Keri, העמים, and forty-eight have מכאובי, which is the usual reading.

20th. — Eight MSS. have מרה, which is more grammatical.

C. ii. 2d. — Near forty MSS. read, with the Keri, ולא. See, also, the Chald.

4th. — Bishop Lowth observes, that the sense and the metre require that we should read נער after כל: "and he hath slain all *the young men* who are beautiful to the eye," and so the Chald. reads. Three MSS. have ויהרוג.

6th. — Sixty MSS. have מועדו, which is the usual reading.

7th. — It may be observed, once for all, that several MSS. read יהוה instead of אדני, where the last word occurs in the text; a very strong presumption that it was a wilful corruption.

9th. — Eighty-six MSS. read שבעו, with the ט of the usual size, as the alphabetical order manifestly requires. We should certainly read חרף, גלה, or some such verb, after ושריה, "her king and her princes *he hath put to shame* among the nations, or *he hath carried away captive.*"

10th. — Eleven MSS. have בתולות, which is preferable.

13th. — Ninety MSS. read, with the Keri, אעירך. In the second line of this verse, according to the metrical division, the Sept. read מי ישוע לך וינחמך, "*who shall save thee and comfort thee*;" but, if we retain the verbs in the first person, we might render them thus: "how shall *I save thee* and comfort thee?

14th. — In the first line of this verse there seems to be a deficiency, and in my opinion the word דברם should be supplied; "and *their word* shall fail." See חמל in this sense, Esth. c. vi. 10. The more literal translation of the last line in this verse is this; "and they have seen for thee burdens of vanity and banishments."

15th. — Fifty MSS. have ויניעו, which is more agreeable to the Hiph. conjugation. Ten MSS. read כל in the last line, as we have it Ps. xlviii. 2.

16th; 17th. — For the transposing of these two verses, see Gen. Dissert. of the Collat. of MSS. sect. 23, &c.

16th. — In the order it stands at present, twenty MSS. read שקוינוהו, which is certainly more grammatical.

19th.

19th. — Forty-seven MSS. read, with the Keri, בלילה, which is more usual. See v. 18.

21st. — In the third line forty-two MSS. read ולא, which is better. See c. iii. 43. So the Syr. Chald. and Ar.

18th. — חומת, "*O wall* of the daughter of Zion," does not afford a very striking sense. May not this word be written, through mistake, for תמות, which seems to agree better with the foregoing words; "their heart cryeth unto the Lord, *shall* the daughter of Zion *die?*" See v. 21.

C. iii. 2d. — Twenty-eight MSS. have ויולך.

12th. — Twenty-nine MSS. read כמטרה, and so we have it, Jerem. xxxii. 2.

13th. — Fifty-four MSS. have בכליותי, as it is generally written.

18th. — Instead of rendering מיהוה, "*from Jehovah,*" would it not be better to translate it, with Vatablus, "*in Jehovah:*" "my strength and my hope *in* Jehovah is perished?"

20th. — Fifty MSS. read, with the Keri, ותשוח.

22d. — Ninety-two MSS. read, with the Keri, רחמיו, which the preceding verb justifies. See the Sept. Syr. Vulg. and Chald.

25th. — Eleven MSS. have לקוי, which is a better reading; and so the Sept. Vulg. Chald. and Ar.

27th. — Forty-two MSS. read עול.

31st. — Bishop Lowth reads עבדיו before אדני, with the Chald. which makes a good sense.

32d. — Seventy-five MSS. read, with the Keri, חסדיו.

39th. — Forty-four MSS. read, with the Keri, חטאיו in the plural, with the Syr. but the Sept. Chald. and Ar. retain the singular.

40th. — For עד יהוה, it seems to me that we should read ליהוה or אל יהוה, as the verb requires one of those prepositions.

43d, 44th. — Would it not be more grammatical to read, in both places, סכות, or סכת as one MS. has it in v. 43? Thirty-nine MSS. read, also, in v. 43, ולא חמלת, "and thou," &c. See c. ii. 21.

56th. — Sixteen MSS. read ולשועתי, "*and* at my cry," which is better.

59th, 60th. — Twenty MSS. read, in both places, ראית, which is more grammatical. See v. 43, 44.

65th. — Instead of מגנת, I should think we should read מגרת. See c. ii. 22. The Syr. with our version, renders the word *tristitiam cordis.*

C. iv. 1st. — The Sept. and Ar. read הכסף for הכתם, "the fine *silver*;" which is probably the true reading, as gold is mentioned before.

3d.

3d. — Fifty-three MSS. read, with the Keri, כיעניים instead of עניים כי, and that is certainly to be preferred.

7th. — Should we not read עצמם, as in v. 8; or, rather, עצמים, to agree with אדמו, and כספיר, "*as sapphire.*"

11th. — Eight MSS. have יסדותיה.

13th. — Thirty-four MSS. have מחטאות.

16th, 17th. — For the transposition of these verses see Gen. Dissert. of the Collat. sect. 23.

16th. — In the order it stands at present, might not the first line be better rendered thus: "*the face of Jehovah, their portion,* will no more regard them." See the Sept. and Ar. and c. iii. 24. Twenty-six MSS. read, with the Keri, וזקנים.

18th. — For צעדינו, the Sept. Syr. and Ar. read צעדינו, "they hunt *our young ones* when they walk in the streets." But the present text seems preferable, alluding to dogs following the scent; similar to which is Ps. lvi. 6, which also preserves a beautiful paronomasia.

19th. — Fifty-two MSS. read דלקונו, which the context requires. So all the versions.

21st. — Thirty MSS. have יושבת, which is more grammatical.

C. v. 2d. — In the second line of this verse there appears to be a word wanting to complete the sense and the metre: it is probable it may be

be נסבו, which should be inserted after בתינו; "our houses *are left* to strangers." See Jerem. vi. 12.

3d. — Twenty-eight MSS. have, with the Keri, ואין.

5th. — Should we not read על על, "*with the yoke upon our necks* we are persecuted." See, Deut. xxviii. 48. Thirty-seven MSS. read צואריגו in the plural; so the Vulg. and Syr. Forty-two MSS. have, with the Keri, ולא, which is a better reading. And should we not read הנוח instead of חונח, in which form I believe this word never appears elsewhere: and thirty-three MSS. read הנח.

6th. — Should we not read, with the Vulg. and Chald. the ל before מצרים and אשור? Or, should we not read ואשור? See our version.

7th. — Thirty MSS. read, with the Keri, ואינם, "*and* are not;" and twenty-six MSS. read, with the Keri, ואנחנו.

9th. — Thirty-three MSS. have, with the Sept. Vulg. Chald. and Ar. בנפשנו.

10th. — Twenty-four MSS. read, with the Syr. Chald. and Ar. עורינו, which agrees better with the verb following; but the Sept. and Vulg. have the verb singular.

11th. — Fifteen MSS. have בחולות, which is more grammatical.

13th. — Should we not read לטחון, "*ad* molendum?"

22d. — Would it not be better to read הֲאַתָּה, interrogatively? "But hast thou," &c.

CRITICAL

3d. — The construction of the words at the beginning of this verse, and 2 Reg. xxiv. 20, is rather forced; but, if we might be allowed to transpose the words and read them thus, על כן, they would give us this easy sense, "therefore the wrath of Jehovah shall be upon Jerusalem and Judah, until he hath sent them from before his face; and Zedekiah rebelled against the king of Babylon," (preparatory to that event).

6th. — See Gen. Dissert. of MSS. sect 113.

7th. — This verse supplies the defects of 2 Reg. c. xxv. 3.

8th. — Thirty-six MSS. have בערבות, as it is written 2 Reg. c. xxv. 4: so also Syr. and Ch.

10th. — What the officers of Nebuchadnezzar do, in 2 Reg. c. xxv. is said by the prophet to be done by himself.

14th. — The את before רב is manifestly wanting 2 Reg. c. xxv. 10.

15th. — Two MSS. read רחמן, as it is found 2 Reg. c. xxv. 11.

16th. — ולינבים is certainly right, and it should be so read 2 Reg. c. xxv. 12.

17th. — Three MSS. read בבית instead of לבית, and so it should be written in 2 Reg. c. xxv.

19th.

19th. — There are several words in this verse not to be found in 2 Reg. c. xxv. which, as they relate to gold and silver vessels and instruments, do not appear to be unnecessary.

20th. — One MS. reads לְהוֹשֵׁת, and thus it appears 2 Reg. c. xxv.

22d, 23d. — We should certainly read כתרת and רמנים uniformly in these two verses.

25th. — Instead of חיה we have הוא, 2 Reg. but the former seems to be the better reading. One MS. for ושבעה, has וחמשה, which accords with 2 Reg. c. xxv. 19.

28th, 29th, 30th. — The commentators have endeavoured to reconcile the numbers here given with 2 Reg. c. xxiv. 16, by saying that the former relate only to the *tribe of Juda*; but the learned collator of the MSS. supposes that these three verses are an interpolation, and supports his opinion with very strong arguments. See Gen. Dissert. sect. 103.

31st. — There is a word manifestly deficient after בשנת: the Syr. and, according to that, our version, inserts אחת, which is countenanced by the other versions.

32d. — Nineteen MSS. have טובות.

33d. — Forty-two MSS. read, with the Keri, היין, which is more agreeable to the next verse and other places of Scripture.

34th.

CRITICAL REMARKS

UPON

EZEKIEL.

C. i. 1st. — The Sept. and Ar. read ברביעי חדש, in the fourth *Month*, which seems necessary.

2nd. — Sixteen MSS. read יהויכין, and thus it is written everywhere else.

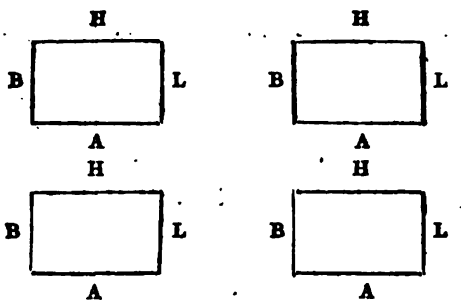
8th. — More than forty MSS. read, with the Keri and Chald. וידי, which is necessary.

9th. — Fourteen MSS. have בלכתם in the masculine, which accords better with the preceding pronouns; and it may be observed, once for all, that the final ן feminine has been written, by mistake, for the final ם masculine throughout this chapter, as several MSS. evince, together with the context.

10th.

10th. — As it is evident, from v. 6th, that each of the four beasts had four faces, I think we should read פניהם פנים פני אדם; "and the likeness of their faces, *eastward*, was the face of a man;" for, פנים, which denotes the east, might easily be dropped from its similitude, or, rather, sameness, to the words foregoing and following it; and then, of course, the faces of the lion were towards the *south*, the faces of the ox towards the *north*, and the faces of the eagle towards the *west:* for, as I apprehend, the faces of each creature looked in the same direction; i. e. the *four faces* of the man to the *east*, and so on. Which direction they never altered, for they went straight forward; so that this seems to have been their position; (the letters, on the sides of the squares, denoting the aspect of each creature; H, man; L, lion; B, ox; and A, eagle.) See Junius, in Poole's Synopsis.

ORIENS.



OCCIDENS.

And, as the word signifying the *west* is not mentioned, and the word ופניהם, in the beginning of the next verse, is entirely omitted by the Sept. and the sense is as complete without it, might not this be written by mistake for באחור, as opposed to פנים, see c. ii. 10; or some such word, which seems wanting at the end of v. 10? And these four beasts were probably intended to represent the people of Israel, according to

the form of their encampment in four square divisions, when they went, under the command of JEHOVAH, to take possession of the Holy Land. And the reason why each creature had four faces, resembling the man, the lion, the ox, and the eagle, was, because these were the standards of the *four* principal tribes, which were at the head of each division; the lion representing the tribe of Judah; the ox the tribe of Ephraim; the man the tribe of Reuben; and the eagle the tribe of Dan. And that the order in which they stood is changed by the prophet, *the lion* appearing then in the east, and now *the man*, is probable for this reason, that *then* they were going to victory, and *now* to punishment.

12th. — For v. 12, 16, 17, 18, see note on v. 9.

27th. — I very strongly suspect that בית לה is a corruption of some other word; most probably להבות. See Ps. cv. 32.

C. iii. 6th. — Should we not read אם before the first לא, by which repetition the expostulation of the prophet would be much heightened: "*if I had sent thee* to a people," &c. "*if I had sent thee* to them," &c.

9th. — Twenty-two MSS. read משור, which is preferable.

12th. — The Sept. Chald. and Ar. read the word אמרים before ברוך, which is requisite.

18th. — Three MSS. give לחורדת, which is the truest reading. See Masclef.

24th.

24th. — Thirty MSS. have ותשמידני, which is more regular. See c. ii. 2.

25th. — It strikes me, that, instead of בחוכם, by transposing most of the letters, we should read מביתך, "and thou shalt not go *out of thy house*." See the former verse.

C. iv. 5th. — For the chronological difference between the present text and the Sept. see Gen. Dissert. of the Collat. of MSS. sect. 80, iii.

6th. — One MS. and the Sept. Syr. and Ar. omit the second לשנה יום, which appears to be altogether redundant.

9th. — Seven MSS. have חמשים.

C. v. 1st. — Three MSS. read והעברתה, "and thou shalt cause *it*," &c. So, also, the Sept. Syr. and Chald.

6th. — The Sept. and Ar. probably read ותאמרי, but might not the text be originally ותאמר, and the sense of the words be this: "*and she shall speak of* my judgements for her wickedness in the nations, and my statutes in the lands that surround her, because they have refused my judgements, and my statutes they have not walked in them?" The judgements and statutes first mentioned being to be understood of the punishments inflicted on the Jews for their violation of the Divine laws; in which sense they seem to be taken, c. xx. 25. See Glassius, in Poole's Synopsis, and v. 8 of this chapter.

7th. — As the learned collator of the MSS. has observed, the omission of the negative adverb לא, in the third place, is justified by twenty-six MSS. and the parallel place in c. xi. 12.

C. vi. 8th. — One MS. omits בהיות, which is not necessary to complete the sense.

10th. — There is no occasion for supposing any ellipsis in this verse. "And they shall know that I, Jehovah, have not spoken to them in vain to do unto them this evil." See the Sept. and other versions. One MS. has על for אל.

C. vii. 5th. — The Chald. reads אחר, "malum *post* malum;" but it appears very probable, that, instead of אחת, we should read אתה, "the evil *cometh*, behold the evil cometh;" which emphatical repetition, as the learned Bishop Lowth observes, (see Prœl. sac.) is very usual in this prophet. See, also, the following verse, where we should read, with two MSS. הקץ instead of חקיץ, "the end cometh, the end cometh, behold *the end* cometh to thee;" and it is observable, that, though the Sept. preserves the present reading, it adds also the supposed one.

7th. — Though the sense put upon these words, ולא הד הרים, may be admitted, yet it does not seem very pertinent; and I am apt to think that the original text might be ולא היד הרים or הרום, "and *no one lifted up a hand*, or *there was not a hand lifted up*." See v. 17, and Mich. v. 9. 1 Kings, xi. 27. Heb. xii. 12.

10th. — Thirty-four MSS. read הצפירה, as in v. 7.

13th. — Two MSS. have חרון instead of חזון, which seems to be justified by the preceding and following verses. "For *wrath* is upon all," &c.

14th.

14th. — Four MSS. have והכן, which may be the perfect in Hoph. "and every one *is ready*." See Isai. xvi. 5. Or we might read לחכין.

16th. — Would it not be more agreeable to כיוני to read הנחיות or הגות, "as the *mourning* doves?" See Isai. lix. 11. For so the Alex. Sept. seems to have read; and, instead of המות, it reads אמית, "*I will kill*;" which affords a very good sense.

17th. — Should we not read כמים here, and c. xxi. 7; "*and all knees shall go like water?*" See Gen. xlix. 4, to which these words seem to allude; and we say, proverbially, *as weak as water*.

20th. — Our version of these words is not very intelligible, and in my opinion we should read שמוחו, as the Sept. seems to have done, and render the words thus: "and the beauty of *its* ornament (i. e. of the ornament of the gold) *they have appointed it* for pride; and the images of their abominations, their detestable things, they have made with it; (i. e. their gods of gold;) therefore have I made *it* unto them an unclean thing." Or שמו, as the Vulg. "and the beauty of its ornament *they have appointed* for pride."

21st. — Ten MSS. have, with the Keri, וחללוהו, which is more agreeable to the grammatical construction.

23d. — Instead of משפט, should we not rather read משפך, "for the land is full *with the shedding* of blood?" What reading the Sept. and Ar. followed is not easy to guess, as they render the two words by λαῶν, which has no propriety here.

26th:

26th. — ושמנה. Twenty-nine MSS. have ושמנת, which the following substantive seems to require, unless we omit the ו in the latter.

27th. — Should we not read, with all the versions, כדרכם, "*according* to their ways;" and ובמשפטיהם, as six MSS. have it and the Vulg.?

C. viii. 1st. — Is it not requisite to insert ראש and יום in their proper places? for, such omissions can hardly be called idioms. The Sept. and Ar. have בחמשי instead of בששי.

3d. — Five MSS. have ותביא, which is a better reading.

4th. — One MS. inserts יהוה before אלהי, which addition seems to be very proper. See c. i. 28, and the Sept.

6th. — Nine MSS. read, with the Keri, מה חם instead of מהם, and that is preferable. Should we not read משלה after the second גדלות? See v. 15.

7th — Should we not read ויביא?

10th. — One MS. reads כל תבנית instead of כל תבנית, and that seems to be the true reading; "the image *of every* creeping thing and abominable beast." See this passage illustrated in Maurice's Indian Antiquities, vol. ii. p. 218.

16th — Eight MSS. read משתחוים, which is certainly more grammatical.

17th.

17th. — Vatablus observes, from the Jews, that אפם was written, out of reverence to Jehovah, for אני; now it is observable that two MSS. have the last reading, and then the words will have this sense; "and, behold, they put the branch to *my nose*," i. e. they worship me with the same idolatrous rites and ceremonies they do their false gods; unless we might venture farther to read והקטירה instead of והמה, and then the words might be rendered thus: "and behold they send up *incense* before them, (i. e. their idols,) or before me;" i. e. they not only worship other gods, but have the insolence to worship me at the same time: and we have קטורה באפך, "they shall put *incense before thee*," Deut. xxxiii. 10.

18th. — אעשה בחמה is defective, we should therefore probably add בהם, "therefore will I also deal *with them* in anger;" the last word being probably omitted from its great similitude to the former; or, perhaps, בחמה being the original word, כדרכם might be omitted through the negligence of transcribers; "therefore will I deal with them *according to their ways*." The Sept. reads κατὰ τὰς ὁδούς. The Ar. reads בחמתי, *in ira mea*.

C. ix. 4th. — Nineteen MSS. read, with the Keri, אלי, which is more usual.

5th. — Fifteen MSS. read, with the Keri, ירעתם, which agrees better with the verb.

6th. — One MS. has ורבוש, which is preferable.

8th. — Three MSS. have ואשאר, "*and I remained*," and this agrees with the following verbs, which are in the fut.

9th.

9th. — I do not find that מטה has the signification of perverseness any where else, should we not therefore read חמס instead of it, as we find it c. vii. 23 ?

10th. — One MS. omits אני, and it is certainly redundant, unless we suppose an ellipsis of some other word or words to make out the sense; or reading אחמל ——— לא in a parenthesis, make it the nominative case to נחתי. See the Sept. and Vulg.

C. x. 2d. — The Sept. reads לכרבים in the plural, and so the context seems to require: so the Syr. Vulg. and Ar.

3d. — Would it not be more grammatical to read בבוא ?

12th. — Thirty-five MSS. have וגביהם, and so the Sept. seems to have read with the Syr. Vulg. and Ar.

15th. — The two first words of this verse seem to belong to the next, and the following part is better connected with the foregoing thus: " and the fourth the face of an eagle; this is the beast which I saw at the river Chebar, and the cherubim were lifted up, and when the cherubim went," &c.

19th. — The context requires that we should read ויעמדו in the plural, as do the Sept. Syr. and Ar.

C. xi. 1st. — It would certainly be better to read אתי in both places.

3d. — Instead of בקרוב בנות, might we not with propriety read בקרו בנות, " saying, *do not inquire*, or *seek* to build houses," &c. The Syr. differs greatly from the present text.

6th.

6th. — Fifty-three MSS. have ומלאתם, which the grammatical construction certainly requires.

7th. — As the learned collator of the MSS. observes, אוצוא is justified by thirty-six MSS. and other authorities. See Gen. Dissert. sect. 48, p. 83, 87, n.

10th. — Thirty-two MSS. read אשפט; and, though it is generally so written, אשפוט seems right.

16th. — Fourteen MSS. have הפיצתים, which is more grammatical.

17th. — Twenty-two MSS. have נפוצתם.

19th. — Twenty MSS. read בקרבם in the third person, conformably to the rest of the pronouns and verbs, and so all the versions read.

21st. — Instead of לב, I am inclined to think we should read כל, "and for *all* their detestable things," &c. See v. 18, &c.

22d. — One MS. supplies יהוה before אלהי, which is very proper, as the next verse manifests.

24th. — Thirty-six MSS. read ותביאנו, which is more grammatical.

C. xii. 3d. — Should we not render these words thus; "and thou, son of man, make to thyself *instruments of captivity*, and *be thou a captive* (reading וגלית in the first place) daily before their eyes; and be

thou a captive *from place to place*," (reading ממקום ואל, &c.?) That by this emblematical captivity of the prophet, the Israelites might learn their condition. For this sense of the words see Jerem. xlvi. 19, and v. 11 of this chapter.

10th. — Three MSS. read הנשא; and, admitting this reading, (which appears to be the true one,) the words will bear this construction; "say unto them thus saith the Lord, *Jehovah bringeth* this burden upon Jerusalem;" and the same expression is found 2 Kings, ix. 25. Or, "thus saith the Lord Jehovah, *I am bringing*." Instead of בתוכם, would it not be better to read בתוכה, "in the midst of *her*;" as the Alex. Sept. has it here and in v. 12?

14th. — Seven MSS. have, with the Keri, עזרו, and so the Sept. which agrees with the other pronouns.

C. xiii. 8th. — One MS. reads ידברוהם, which is certainly more regular, if we make the word a verb, as it seems to be by the following one.

11th. — The Sept. Vulg. and Ar. with Vatablus from the Jews, (see Poole's Synopsis,) render ואתנה, "and *I will give*, or I will appoint, great hail-stones," &c.

13th. — The Sept. has supplied a verb after אלגביש, which seems to be wanting; and it may either be ואתן, see v. 11, or perhaps it might be אמטיר. See c. xxxviii. 22.

19th. — One hundred and thirty MSS. read שטריהם.

C.

C. xiv. 1st. — Two MSS. have ויבאו, which the grammatical construction undoubtedly requires. So all the versions.

3d. — Should we not read, in the first place, הרחרש, as the reason assigned by Buxtorf for preserving the present reading does not seem at all satisfactory?

4th. — Ten MSS. have מא instead of בת, and that appears to be the true reading.

8th. — Forty-three MSS. have והשמהיהו.

14th. — Nineteen MSS. read דניאל, as it is written by the prophet himself.

15th. — Two MSS. read וישכלתיה, which reading is agreeable to the Sept. Vulg. and Ar. and we should probably read או instead of לו, in the beginning, as we have it v. 17, 19.

16th. — Twenty MSS. have ושלשת, as we find it v. 18, 20; and so the Sept. reads, with the Chald. Ar. and Syr. Rather ושלשה, as Masc.

20th. — Fifteen MSS. besides eight marg. have דניאל. See v. 14.

22d. — Twenty-six MSS. have פליטה, and so it is generally written.

C. xvi. 3d. — Eighteen MSS. read ומולדתיך, which is the more usual reading.

15th. — Would it not be much more striking to read לו תהיי, "*his thou wast,*" in opposition to ותהיי לי, v. 8? See the Vulg.

17th. — Though the present reading affords a very good sense, instead of זכר, might we not rather read נכר, "and didst make to thyself images of *a stranger*;" i. e. a strange god? See Deut. xxxii. 12.

18th. — Four MSS. have נתת, which is more grammatical. See v. 33.

19th. — One MS. has האכלתך, "even *thy food*," which seems to be a better reading. So the Syr.

20th. — Fifty MSS. have ילדת, which is preferable.

22d. — Nineteen MSS. have זכרת.

29th. — The Syr. and Alex. Sept. read וכשדימה, "in the land of Canaan *and of the Chaldeans*;" and this reading seems necessary. See, also, the Vat. Sept.

25th. — One MS. transposes כל ראש, and the sense requires that reading, which is confirmed by v. 31, the Sept. Ar. and Chald. versions.

31st. — Seventeen MSS. have זשית.

36th. — Eleven MSS. read וברמי, which appears to be the better reading. See, also, the Sept. Vulg. Ar. and Piscator.

38th. — Thirty-eight MSS. give ושפכות, which is more grammatical.

43d. — Sixteen MSS. have זכרת. Probably, instead of הא, we should read את before the accusative דרכך, and with one MS. בראשך for בראש, "and I will also recompense thy way upon *thy* head." I think the vers. of the Vulg. and Jerom. (see Poole's Synopsis,) of the verb עשיתי affords a much better sense than the Sept. and ours; for, by making it the first person, the sentence may be rendered thus: "but I will not finish the device against, or for, all thy abominations." For this sense of זמה, see Jerem. li. 11. And this confusion of the persons, in adding and omitting the י, which so frequently occurs in this chapter, and elsewhere, cannot be idiomatical, but is the error of transcribers, as several MSS. here and elsewhere, restore the true grammatical construction.

50th. — One MS. reads ראית, and the Ar. and Vulg. give the present text the sense of the second person, which I think is preferable; see Poole's Synopsis. "According as *thou hast seen*;" which circumstance is a great aggravation of the sin of Jerusalem, that she had the punishment of Sodom continually before her eyes. See to this purpose v. 56.

52d. — Is it not manifest, that, instead of אחיותך, we should read אחותיך, "thy sisters?" for, if the י following the ח was characteristical of the plural number, as Buxtorf informs us, why does it not appear more frequently in that form?

53d. — Instead of ושבית, in the latter part of the verse, we should probably read, as in the beginning, ושבתי; and then there is no occasion to suppose any ellipsis; "*then will I bring again* thy captivity

tivity in the midst of them." And so the Sept. Syr. Vulg. Chald. and Ar. seem to have read.

55th. — Four MSS. have ותשבנה, which seems to be the more regular reading.

57th. — Sixty-six MSS. read אדם, Edom, instead of ארם; as does the Syr. version.

59th. — Twenty-six MSS. have, with the Keri, ועשיתי, which is a necessary reading; with which agree all the versions.

61st. — Instead of אל, one MS. gives ואת, which is more agreeable to the context. The Alex. Sept. reads מבריתי, but the sense will be nearly the same.

C. xvii. 6th. — Forty-six MSS. read, with the Keri, מאורת, which the versions confirm.

7th. — Instead of אחד, we should certainly read, with the Sept. Syr. Chald. and Vulg. אחר, *alia*. See c. xix. 5.

9th. — Two MSS. have הותצלח, which accords better with the interrogative sense. See v. 10.

14th. — One MS. has לעבדה, instead of לעמדה, "to keep his covenant *of servitude*," and the Chald. reads ולעבדו; and, does not the peculiar propriety of this expression justify that reading?

20th. — Five MSS. read במעלו, which is certainly better.

21st.

21st. — Eighteen MSS. have, with the Keri, מברחיו, which is more agreeable to the grammatical construction, the verb requiring a plural noun.

C. xviii. 10th. — Instead of את מאחד, it is very probable that, according to the Vulg. we should read את אחד, "and shall do *one* of these things." It is observable that the Sept. in the latter end of this verse and the beginning of the next, differs widely from the present text.

12th. — Instead of גזלות should we not read גזלת, as it is elsewhere written?

13th. — וחי is most probably written by mistake for וחיה, as one MS. reads.

18th. — If we read, according to the present text, אביו, there seems to be an unnecessary repetition of what had been said from v. 10 to v. 14; but, if we read ובנו, "as for *his son*, because," &c. there is a regular gradation to the *fourth* generation; and it seems to have been the design of the prophet to obviate the objection made to the theocracy for punishing the wickedness of the Jews to the third and *fourth* generation, according to the penal sanction in the second commandment. We should either expunge the word את, which is omitted by the Sept. and Ar. or read אחיו, "*his* brother," or perhaps את, *&c.*

19th. — Twenty-nine MSS. read מרוע, which is more usual.

21st. — Twenty-one MSS. have, with the Keri, חמאתיו, and so all the antient versions read, or rather חטאותיו.

23d.

23d. — Seventy MSS. read, with the Keri and Vulg. מרכיו, but the Sept. Syr. Chald. and Ar. in the singular.

24th. — It seems necessary to read וחיה, "*shall he then live?*" See v. 13. The plural verb seems to require that we should read, with six MSS. צדקותיו, or, as the Keri has it, with sixteen MSS. צדקתיו, though the former is the most grammatical. The Sept. Chald. Vulg. and Ar. have the plural.

29th. — Twenty-six MSS. read יתכנו, which the context and the parallel passage, v. 25, require.

C. xix. 3d. — Thirty-two MSS. have מנוריח, agreeably to the preceding verse.

4th. — Three MSS. read ויביאוהו, which the grammatical construction requires.

5th. — Instead of אחד we should undoubtedly read, with the Sept. and Ar. אחר. See c. xvii. 7.

7th. — Would it not be better to read וירע instead of וידע, "*and he did evil* to their palaces," deriving it from רוע, or, "*and he broke in pieces* their palaces," deriving it from רעע, *comminuit*, alluding to the teeth of the lion? and we have this verb nearly in this sense, Dan. ii. 40. The Chald. also reads here ארמנותיו instead of אלמנותיו. See Ps. lxxx. 13, where we have ירעה, *devorabit illam.*

9th. — Eight MSS. have ויתנוהו, which the grammatical construction requires, and three, with the Sept. read also ויביאוהו and יביאוהו, as do the other versions.

10th.

10th. — One MS. has, in my opinion, restored a very valuable reading by giving כרמך: "thy mother is like a vine *of thy vineyard*;" or perhaps the original text might be כרמי, "*of my vineyard*:" see Ps. lxxx. 8 — 13, which is very similar to this passage of the prophet; and what strengthens this reading is, that the Sept. reads, και ως ανθος εν ροα, in addition to the present text, about which the commentators differ widely. See Poole's Synopsis.

11th. — One MS. of the greatest antiquity, has והיו, which seems to be the true reading.

12th. — Instead of בחמה, should we not read בחמת, "and *the beast* shall root it up, it shall be cast down to the earth?" or, thus, "and *the beast of the earth* shall root it up, it shall be cast down?" &c. For this sense, see Ps. lxxx. 13.

C. xx. 1st. — The Alex. Sept. supplies הרש after בחמשי, which is necessary.

3d. — Eighteen MSS. give אליהם, as it is usually written.

4th. — Three MSS. read ותשמם, which is more grammatical.

10th. — Thirty-five MSS. have ואביאם, which is better.

15th. — One MS. reads, with the Sept. Syr. Vulg. and Ch. נתתי להם, which is requisite.

28th. — Three MSS. have ויסכו, which is more regular.

31st. — Six MSS. give היום הזה, which is very necessary. So, also, the Syr. and Chald.

34th. — Twenty-seven MSS. have נפשותם, which is more grammatical.

38th. — The grammatical construction requires that we should read, with seven MSS. יבואו. See, also, the Syr. Sept. Vulg. Chald. and Ar.

39th. — Would not this rendering of the words be still better, "And, hereafter, if ye will not hearken to me, *then* ye shall not profane?" &c. It is observable that the Sept. omits the negative, "*if ye will* hearken to me," &c.

C. xxi. 4th. — Four MSS. have צפונה; for which reading, see v. 3, and elsewhere.

7th. — Read כמים. See c. vii. 17.

14th; 19th in Kennicott. — והכפל, &c. might not these words be more literally translated thus, "and let the sword *double*, let the sword *treble*, the slain; it is the sword *of the great one that is slain* (namely the king, Zedechias, v. 30,) pervading their inner chambers?" See Grotius, &c. Poole's Synopsis.

15th. — There is a great obscurity in the latter part of the verse, and how to clear it up I am at a loss. But the verses in this chapter are misplaced.

21st.

21st. — The Sept. reads מערות instead of מערות, which makes no great difference as to the sense.

22d. — Forty-two MSS. have ורוניתי, which is more grammatical.

23d. — Twenty-eight MSS. read בקמכם, which seems to be more regular.

24th. — Should we not read הזכרתם, which is justified by one or two MSS. in both places? Instead of בכף, he Sept. and Ar. read בחם, or בם, "ye shall be taken *in them*," i. e. your evil doings.

25th. — Unless we suppose some word wanting at the beginning of this verse to complete the sense, should we not rather render the words thus, "and *now* the wicked king of Israel is slain, because his day is come?" &c.

26th. — Would it not be more emphatical to render לא זאת interrogatively with some commentators? (See Poole's Synopsis and the Vulg. vers.) "Thus saith the Lord Jehovah, remove the diadem, and take away the crown; *is it not this* that hath exalted him that is low and abased him that is high?" i. e. in an arbitrary, tyrannical, manner, confounded all order and degrees in the state.

30th. — השב, &c. The more simple version of these words is this; "*doth it return* into its sheath? In the place," &c.

C. xxii. 4th. — It appears very probable that the original text was ותקרבו in the plural, and עת, as one MS. reads, instead of עד; "and thy days *draw near*, and *the time* of thy years is come; therefore," &c.

6th. — Instead of לזרעו, should we not read לרוע, or some such word; "behold the princes of Israel, every one is *for iniquity* in thee to shed blood?" Unless we supply כליו, "every one shall be *with his weapon* for his arm to shed blood." See 2 Kings, xi. 8, &c.

15th. — Thirty-four MSS. read וחפיצתי; and, though there are, according to the grammarians, two forms of this conjugation of the defective verbs of this class, the insertion of the ו seems to be rather the error of the copyists.

16th. — Instead of ונחלת בך, should we not read ונחלתך חללתי; "*and thine inheritance will I profane* before the nations?" &c.

18th. — Fourteen MSS. have, with the Keri, לסיג, which is the usual reading; and fifty-two, סיגים in the latter part of the verse.

20th. — Should we not read כקבצת, "*according* to the gathering of silver," &c. as the Sept. Syr. and Chald. seem to have read? See, also, our marginal version.

22d. — Two MSS. have ושפכתי, "and ye shall know that I am Jehovah, *when* I pour my wrath upon you."

C. xxiii. 11th. — The last words of this verse may be more literally rendered thus: "*and her whoredoms* (were) *more than the whoredoms of her sister.*"

17th. — I cannot help thinking that the sense of the last words of this verse is mistaken through a misconstruction put upon the verb ותקע; for, to say that her mind *was alienated from them* seems inconsistent with

with what immediately follows; but, if we derive the verb from תקע, *figere*, the words will bear this sense; "*and she fixed* her heart with them, or in them." And this mistake might arise from the appearance of the same verb in the following verse; and it is not unusual for the prophets to play upon words of an opposite signification. But, if this change of the verb should not be admitted, might we, by reading מִנִּי, give the words this sense; "and her mind was turned away *from me?*" In consequence of which God's heart was alienated *from her*, as the next verse declares. One MS. of note omits מהם.

42d. — Twenty-five MSS. read, with the Keri, סבאים.

43d. — The Vulgate translation of the latter part of this verse seems to be the most literal and easy: "and I said to her, that was worn out with adulteries, shall *even she now commit* her fornications?" See Poole's Synopsis. Eighteen MSS. read, with the Keri, עתה.

44th. — One MS. has ויבואו, which seems to be the true reading; and sixteen have אִשּׁוֹת, *mulieres*. See all the versions. Though Taylor, in his Concordance, supposes it to be in the singular, contrary to the opinion of Buxtorf.

45th. — Seven MSS. have אותהן in the feminine, which agrees better with the context. Twenty-eight MSS. have נאפות, which the grammatical construction requires.

46th. — Fifty-one MSS. read עליהן, which is certainly more regular; and the same change of the masculine pronoun into the feminine is justified in the next verse by the authority of MSS.

47th.

47th. — Instead of ובראו, should we not read ובראו, agreeably to all the other verbs, and the Syr. Ar. Chald. and Vulg.?

49th. — The Sept. reads ונתנה in the singular, Niph. but the present reading is equally good. One MS. has וידעתן, which is more agreeable to the grammatical construction.

C. xxiv. 14th. — Three MSS. read שפטתיך, which the other verbs seem to justify and all the versions.

16th. — Thirty seven MSS. have ולא in the third place, which the preceding readings sufficiently authorise.

17th. — I cannot but agree with de Dieu, that we should render ולחם אנשים, "*and the bread of the mournful* thou shalt not eat." See to this purpose Jerem. xvii. 7. See, also, Collat. MSS. and Gen. Dissert. sect. 147.

C. xxv. 7th. — Instead of לבז, fifteen MSS. have לבז, which seems to be the more eligible reading and is agreeable to the Keri. See c. xxvi. 5.

9th. — Should we not read מקצה instead of מקצות, and render the words thus; "therefore, behold I will open (or rather, as the Sept. renders the word, *will loose*, see Isai. xlv. 1) the shoulder of Moab from the cities, *cutting off* from his cities the ornament of the land, Beth-jeshimoth, Baal-Meon, and Kirjathaim?" Thirty MSS. read, with the Keri, וקריתימה; and for this sense of מקצה, see Prov. xxvi. 6: and, if this reading be admitted, it will be necessary to add בבאי at the beginning of the 10th verse: "*when I come with* the children of the east against the children of Ammon."

14th.

14th. — Fifty-eight MSS. give בארום in the first place, which is the proper reading.

C. xxvi. 2d. — The Sept. Ar. together with the Chald. read המלאה, "*she that was full* is become desolate," and this seems to be the original reading. Should we not read also נשברוה?

9th. — קבלו seems to be a corruption of some other word; from the similitude of the letters, it may be קרבו, "and the engines *of his approach*," see Deut. xx. 3. Six MSS. read בחומותיך, which is most regular.

18th. — Seven MSS. instead of חאין, give הוא"ם, which is undoubtedly the true reading.

20th. — These words, ונתתי צבי בארץ חיים, do not well accord with the subject in hand, and therefore the commentators suppose them to be spoken of the restoration of the Jews to their own land; (see Grotius, &c. in Poole's Synops.) but this interpretation seems rather forced, as the words preceding and following manifestly refer to the destruction of Tyre; it appears therefore more probable that the text is corrupted, and that we should read הארץ לחי"ם instead of בארץ חיים, "and I will give the glory *of the land to wild beasts*," see Jerem. l. 39; unless we read ותתי צבי instead of ונתתי צבי, which is only the omission of the letter נ, according to the Sept. Syr. and Chald. "therefore thou shalt not be inhabited, *neither shalt thou remain* in the land of the living," the force of the negative particle being carried on as in other instances.

C.

C. xxvii. 3d. — Twenty-two MSS. have, with the Keri, הישבת, "*that dwelleth*;" and so the Sept. which seems to be the better reading.

6th. — One MS. omits the word שן, and Bochart and Glassius seem to be right in uniting בת אשרים; (see Poole's Synopsis;) and then the words afford this easy sense; "thy benches have they made *with box-trees* from the isles of Chittim." The versions differ very widely.

17th. — It appears most probable that the words מנית ופנג, which none of the commentators have explained very satisfactorily, are not the names of places in the land of Israel, (see Grotius and others in Poole's Synopsis,) of which there is no mention made any where else, but of two fruits which this country was eminent for; and that the text originally stood thus: בחטים וזית ופג or בחטי, "they traded in thy market with wheat, *and the olive and the fig*." See farther in a sermon on this text, published in 1783. And this sense is highly approved of by a learned prelate of our church.

18th. — It is also past a doubt with me, that, instead of חלבון, concerning the meaning of which the commentators disagree, we should read חלבנון or לבנון, as we have it Hosea, xiv. 8, "in the wine *of Lebanon*," which was in great repute, as the above quoted passage shews: and the south-east side of this mountain was probably a most favourable aspect for the culture of vines.

19th. — Perhaps ברזל עשות might be as well rendered, "*iron to work*," i. e. edge-tools.

21st. — Instead of סחרי ידך, would it not be better to read סחרתך, "they were *thy market* for lambs?" &c.

25th.

25th. — Might not שרותיך be translated thus; "the ships of Tarshish are *thy ministers* in thy market;" i. e. bringing all kinds of merchandise?

26th. — If we retain the present text, the word אתך seems to be redundant; but, if we might read חבאו instead of חביאוך, the text might be rendered thus: "thy rowers, with thee, *shall be hid* in the great waters;" i. e. thou and thy people shall be swallowed up together. See Job, xxiv. 4.

31st. — Fifty-three MSS. have קרחה, which is more regular.

32d. — Instead of כרמה, would it not be better to read גרמה, "*that is cut off* in the?" &c.

34th. — Instead of עת, it would be much more emphatical to read עתה, "*now* thou art broken," &c. See the Chald. Sept. Ar. and Vulg.

C. xxviii. 3d. — Sixteen MSS. have מרניאל, which is certainly the true reading.

8th. — Thirty-eight MSS. read יורידוך, which is more grammatical.

12th. — The words חותם תכנית but ill agree with the rest of the verse; but if, with a small alteration and transposition, we read תבנית התום, or התם, they will give a very pertinent sense. "Thou that art *perfect in form*, or *of perfect form*, full of wisdom, and complete in beauty;" alluding probably to the creation of man in paradise, as the following words intimate.

14th. — As the same allusion to the creation of man seems to be carried on, the cherub here mentioned may refer to that placed at the east of the garden of Eden. (See Poole's Synopsis.) And might not the words admit of this translation: "and I gave thee the anointed cherub, thy covering; or the anointed covering cherub;" i. e. to be thy protection? Unless we suppose it to allude to the cherubim covering the ark, which the following words seem to countenance.

16th. — Three MSS. give מלאו, which is more regular.

17th. — One MS. has לראות, which seems to be the true reading.

18th. — Twenty-six MSS. have מקדשך in the singular, and twenty-eight ואוציא, which are preferable. The Sept. reads חללתי in the first person, which agrees with ואוציא.

24th. — Fifteen MSS. have סביבותם, which is more suitable to the following participle.

26th. — Twenty-six MSS. have, also, מסביבותם.

C. xxix. 1st. — The Sept. reads in the *first* day of the month, contrary to the text, which has the *twelfth*; and this is most probably right, as no MS. countenances the Greek version. And the Syr. Chald. and Ar. read the twelfth; but the Vulg. has the eleventh.

3d. — Twenty-one MSS. read וחגו, in which form it appears elsewhere.

7th.

7th. — Forty-seven MSS. read, with the Keri and the Vulg. בכף, which is preferable to the present text, בכפך; but perhaps the original word might be בכפם, "thou didst break in *their hands*," as the Sept. and the Syr. translate it.

9th. — Should we not correct the last word of v. 3 by the last of this, and read ועשיתי?

10th. — See c. xxx. 6.

16th. — The most literal translation of these words is this; "and it shall be no more the confidence of the house of Israel, which remembereth the iniquity *in their looking after them*;" i. e. in seeking the assistance of the Egyptians. And this sense Piscator gives the words.

20th. — It seems better to read כאשר, "*according to that* which they have done to me;" i. e. the Egyptians. See the Chald. The Syr. Sept. and Ar. omit אשר, &c.

C. xxx. 5th. — It strikes me, that, instead of the words וכוב ובני, we might read וכל בני, "*and all the children* of the land," &c. The Sept. omits the word כוב.

6th. — Jackson, in his Chronology, vol. i. p. 386, has this remark. "The Hebrew text in Ezek. xxx. 6, is memagdol Suné, כימג דל סונה, which our translators have rendered, "from the tower of Syene;" which leaves the sense imperfect, the terminus ad quem not being added. The Sept. has rendered it *απο Μαγδωλου εως Συηνης*, and Jerome also; and so they read ממגדל לסונה. And the initial letter ל might be easily dropped before סונה, as following the preceding ל in memagdol;

 and

and be confounded with it by the copier. And, also, in c. xxix. 10, where the same utter destruction of Egypt is foretold, and the Hebrew is rendered, by our translators, "from the tower of Syene even unto the border of Æthiopia," the Sept. has rendered it, "*from Magdolum and Syene, and to the border*, or outmost bound, *of Æthiopia*." Jerome has both readings. As Syene was upon the border of Æthiopia, it could not be proper to express the devastation of Egypt, from one end to the other, by saying it was from *Syene* to *Æthiopia* adjoining to it; but, if we understand here *Cush*, rendered *Æthiopia*, to mean *Arabia*, as it almost always does, then, from *Syene* to *Arabia*, on the north part of *Egypt*, will be from one end to the other.

16th. — Thirty-six MSS. read, with the Keri, תחול.

17th. — Fourteen MSS. unite ופי בסח, as the Sept. does.

18th. — Our version derives מטות from מוט, but the Sept. and Syr. derive it from נטה, which is more suitable to the context: "when I break the *sceptre*, or the rod, of Egypt." See Jerem. xlviii. 17, &c.

23d. — Twenty-four MSS. read ונתפיצתי, which is the most regular. See, also, v. 26.

24th. — Two MSS. have לפני, "*before me*."

C. xxxi. 3d. — The Sept. reads עבות, "and in the midst *of the clouds* shall his top be." So again in v. 10. Bishop Lowth very judiciously observes that אשור cannot be rendered the *Assyrian*, as the whole chapter relates wholly to the king of Egypt; we must therefore make it an epithet of the cedar, and render it, as he does, "behold

hold the *tall* cedar;" or else suppose that אשור is a corruption. And whether אשור ארז may not be written by mistake for אתה כארז, "behold *thou art like the cedar*," &c. is submitted to superior judgement.

5th. — Ten MSS. have סרעפותיו, but sixty-two read, with the Keri, though the former seems to be the most grammatical.

7th. — Instead of ויף, should we not read ויפיו as in v. 8, or ויפה as in v. 9; "and *his* beauty was in his greatness; or, and *he was beautiful?*" &c.

8th. — Twenty-three MSS. read עממוהו, which the plural noun requires.

12th. — Six MSS. give ויכרתוהו, which the grammatical construction requires; and four or five MSS. have ויטשוהו in both places.

15th. — One MS. has, probably, עלפו in the plural; and so the Sept. Vulg. Syr. and Ar.

C. xxxii. 2d. — Forty-four MSS. have ותרפס, which is the more usual; and two כתנין, which is preferable.

5th. — Instead of רמותך, "*with thy height*," the Sept. seems to have read ברמך, "and I filled the valleys *with thy blood*;" and this corresponds better with the foregoing part of the verse. The other versions differ in their readings.

7th. — It appears probable, that, instead of בכבותך, "*when I shall put thee out*," we should read בכסותך; "and I will cover the heaven *with thy covering*;" i. e. the skin of the dragon. See Isai. l. 3.

12th.

12th. — Instead of וישדדו, it would be better to read וישרדו, "the terrible of all the nations *shall spoil* the pride of Egypt."

18th. — Twenty MSS. give אדירים, which is certainly more suitable to the preceding noun.

19th. — I cannot but think that the Alex. Sept. and Syr. version of the words ממי נעמת is the true one: "go down *from the waters of pleasantness*, and lie down with the uncircumcised."

21st. — Twenty-four MSS. have אילי, which is agreeable to c. xvii. 13.

32d. — Twelve MSS. read, with the Keri, חתיתי, as does the Vulg. and our version.

C. xxxiii. 21st. — On the word בשתי, see Collat. MSS. Gen. Dissert. sect. 105.

25th. — Thirty MSS. read אליהם, which is the most regular; and, instead of על, should we not read עליכם: "thus saith the Lord God *against you*, do you eat?" &c. Thirty-six MSS. have ועינוכם, as all the versions read.

26th. — Nine MSS. read עשיתם, which the grammatical construction requires.

31st. — Should we not read עמי in the first place, and כעמי in the second; "and they come unto thee as *my people* cometh, and they sit before thee *as* my people?" Ten MSS. have ואחרי, and so the Sept. and other versions.

32d.

32d. — Thirty-two MSS. have ומטיב, which is certainly a better reading.

C. xxxiv. 10th. — Forty-two MSS. read תחיינה, which is the more usual reading.

25th. — Fifty MSS. read, with the Keri, ביערים, which is certainly right, as it does not appear in the form of the text any where else.

26th. — Instead of וסביבות, I think we should read סביבות, as three MSS. have it; "and I will give them *the circuits* of my hill, a blessing:" unless we read, also, גבעות, "the circuits *of the hills*."

C. xxxv. 5th. — Would it be better to render וחגר, "and *thou didst cut in sunder* the children of Israel by the hands of the sword?" See Job v. 20.

7th. — Seven MSS. read ומשמה in the second place, and this is probably right, as may appear from v. 4 and c. vi. 14.

9th. — Four MSS. read תשובנה, which is more regular, and agreeable to the Keri. Perhaps, תושבנה; see Sept. and four MSS.

11th. — Twenty-one MSS. read עשית, which is more grammatical.

12th. — Five MSS. have, with the Keri, שממו, and the foregoing noun and following verb strengthen it.

14th. — May not the words in this verse bear this construction? "thus saith the Lord Jehovah, according to the rejoicing that the whole

whole land is desolate, I will do unto thee," i. e. according to thy rejoicing, that all the land (of Israel) is desolate, I will do unto thee: which sense is again repeated in the following verse, and such repetitions are very usual in this prophet.

C. xxxvi. 5th. — Five MSS. read כלה, for which see c. xxxv. 15.

8th. — Five MSS. have, with the Vulg. and Syr. עמיכם in the plural.

11th. — I think we should read, as the Sept. seems to have done, כבראשתיכם, "and will do good to you, *as in your beginning*."

13th. — Twenty-three MSS. read, with the Keri, את, which is more regular. Several MSS. read, also, with the Keri, נוייך, in this and the two following verses.

14th. — Eighteen MSS. have, with the Keri, תשכלי, which is justified by the preceding verse and all the versions; and so, likewise, in v. 15, it should be read.

20th. — Seven MSS. give ויבאו, which seems to be the right reading, as all the versions read so.

21st. — Fifty-two MSS. read חללוהו, which is more suitable to the context.

23d. — As the learned collator of the MSS. has observed, (Gen. Dissert. sect. 48,) all the versions read, together with one hundred and ninety-one MSS. לעיניהם, "before *their* eyes," which the context requires.

36th.

36th. —Two MSS. read ונטעתי, which is better.

C. xxxvii. 4th. — As the learned collator of the MSS. observes, (Gen. Dissert. sect. 47,) the supplying those two words בני אדם, from the Ar. version, is authorised by six MSS.

7th. — Eight MSS. have בהנבאי, "*when* I was prophesying;" and so the Sept. Chald. and Vulg.

12th. — One MS. has והביאתי, which is more grammatical.

16th. — Twenty-four MSS. at least read, with the Keri and all the versions, in both places, חבריו, which seems proper.

19th. — Thirty-eight MSS. have עליהם, which is more usual; and eighteen, with the Keri, חבריו. Thirty MSS. also read ועשיתים instead of ועישתם, which is quite necessary.

22d. — Twenty-five MSS. have, with the Keri, יהיו in the second place, which the context justifies, and the versions follow.

24th. — Thirty-three MSS. give ורעה, which is the usual reading.

26th. — One MS. omits, with the Sept. and Ar. those three words, ונתתים, &c. and the connection seems to be better without them; "and it shall be an everlasting covenant with them, and I will set my sanctuary in the midst of them for evermore." Instead of ונתתים, the Chald. has וברכתים.

C. xxxviii. 3d. — It seems to be necessary that we should read אל גוג ואת המגוג, as, from comparing Revel. xx. 8, they appear to be two princes; and Magog is mentioned as a person, 1 Chron. i. 5.

10th. — There seems to be a word wanting after דבריכם, and may it not be עול; " in that day shall *evil* things come into thy heart?" which might be omitted from its similitude to the verb going before and the preposition following.

13th. — Would it not be better to render כפיריה, with the Sept. " and all her *villages* or districts?" See 1 Chron. xxvii. 25.

20th. — Instead of המרדנות, a word of a very uncertain signification, I would read המגדלות, *turres*, a word in frequent use, which the Syr. and Chald. probably read. See, also, our marginal version.

C. xxxix. 1st. — Forty-eight MSS. have וחובל, as it is written twice before in the foregoing chapter, and 1 Chron. i. 5; though it is written as in the text, Gen. x. 2.

2d. — Thirty-one MSS. have והביאתיך, which is more grammatical.

20th. — For birds to be filled with *chariots* is certainly an aukward expression; we should therefore render the word ורכב, " and *the rider*," as the Sept. Syr. and Ar. do. See Zech. xii. 4.

C. xl. 4th. — Two MSS. read חובאת in Hoph. which seems to be the true reading.

6th. — Sixteen MSS. have במעלותיו, which seems to be the truest reading, and the Sept. and Ar. supply שבע, which seems to be right.

See

See v. 22 and 26. It appears probable to me that there is a corruption in the last part of this verse, and that we should read thus, ואת סף אחר, "and *the other* lintel," meaning the upper lintel, to shew that the top and bottom of the gate were exactly of the same breadth: and so the Syr. reads, which our version follows.

15th. — Twenty-six MSS. read, with the Keri, דאיתון, which is more consonant to the radix.

21st. — The plural readings of the Keri, in this and the following verses to the 38th, are supported by several MSS. See Kennic. first Dissert. Two MSS. have אמה in the last place, which appears to be the true reading.

48th. — Thirty-four MSS. read וביאני, which is more grammatical.

49th. — Castalio follows the Basilian version of the Sept. omitting עשתי, and he assigns very plausible reasons for it; and, instead of אשר, the Sept. and Ar. read עשרה, "and by *ten* steps they go up to it:" but one MS. has ושמנה מעלות instead of ובמעלות, "and there are *eight steps* by which they go up to it;" and this the Vulg. follows. Which is the most eligible is submitted to superior judgement.

C. xlii. 1st. — Twenty-nine MSS. read וביאני, which is the better reading.

9th. — Twenty MSS. have, with the Keri, ומתחת השלשכות; and five MSS. have, in conformity with many other places, התחתונות.

14th. — Twenty-nine MSS. read, with the Keri, ולבשו, which seems preferable.

16th. — Nothing can be clearer, as the learned collator of the MSS. has observed, than that we should read מאות instead of אמות, in conformity with the Keri and twenty-six MSS. See Gen. Dissert. p. 17.

20th. — One MS. has ובין החול instead of לחל, and that reading is strongly supported by Lev. x. 10; unless we read וחול.

C. xliii. 1st. — Twenty-seven MSS. give ויוליכני, which is more grammatical.

2d. — Twenty-nine MSS. have מכבודו, which is more usual.

3d. — One MS. has ומראה in the singular, which is more agreeable to the context.

5th. — Forty-one MSS. give ותביאני.

7th. — The preposition ב seems to be dropped before במותם: and, if we retain the present reading, וכפגרי מלכיהם, about the sense of which the commentators differ widely, I think we must adopt the sense of Glassius, who understands, by *the carcases of their kings*, the carcases of their *idols*, (see Poole's Synopsis,) which, he observes, are called *kings*. And we have the very words פגרי גלוליכם, "*the carcases of your idols*," Lev. xxvi. 31. But perhaps we should read מלכם instead of מלכיהם, "nor by the carcases of *Malcolm*," who was the more immediate rival of their king *Jehovah*. See Zephan. i. 5. Or ובפשעי instead of ובפגרי, "by their fornications, and by the *transgressions* of their kings in high places, where they sacrificed to strange gods." See 1 Kings, xi. 7, &c.

8th.

8th. — Should we not render והקיר, "*although* there was a wall between me and them;" or supply some verb to give the words this sense; "and *they have broken down* the wall between me and them;" i. e. confounded the worship of the true God with idol-worship? And the Sept. and Ar. perhaps, by reading נתנו, put this construction upon them; "and they have given or made my wall as containing me and them."

15th. — As the sense put upon the word Ariel, by the learned Bishop Lowth, seems to be the proper one, viz. אור אל, "*the fire of God,*" should it not be uniformly written, in this and the following verse, האוראל? But, on any supposition, the last syllable should be read אל, and not, as in the present text, איל, in which form it never appears when spoken of *God.* The Syr. reads, probably, החראל, or ההראל, or האראל, which last might signify "the vapour of God," alluding to the smoke of the incense.

C. xliv. 5th. — Twelve MSS. read, with the Keri, תורתיו.

6th. — Instead of רב, would it not be better to read ריב, "there is *a controversy* with you for all your abominations?" &c. The second אל seems to be redundant. See the Syr. version.

7th. — One MS. has לחלל, which appears to be the true reading.

8th. — Instead of ותשימון, should we not read ותשימוהם, "and ye appoint *them*, (i. e. the *uncircumcised* mentioned in the foregoing and following verses,) keepers?" &c.

19th.

19th. — Four MSS. omit the second, &c. אל החצר, and there does not seem the least propriety in retaining them, as none of the antient versions have them.

23d. — Thirty MSS. read יודיעום, which the context requires.

24th. — Four MSS. read ושמטוהו, which appears to be the true reading.

25th. — The ו, in יבוא, is either transposed, and we should read יבאו, or, by adding it, we should read, with one MS. יבואו. Eighteen MSS. have ולאחת, and seventy ולאחות, "or for brother or for sister," with the Sept.

28th. — Cornelius a Lapide reads the negative, with the Vulg. (see Poole's Synopsis;) and I am inclined to think that the word אין is dropped by mistake after והיתה: "and there shall be *nothing* to them for a possession, I am their possession," &c. unless we read לא חלק, "and there shall be *no portion* to them for a possession." See Num. xviii. 20.

30th. — Unless we read, with the Sept. ובכורי, "and *the first born of all*," the second כל seems to be redundant, as the third certainly is.

C. xlv. 1st. — It is most probable, that, instead of the second ארך, which, upon the authority of three MSS. as well as the context, appears to be redundant, we should read either אמות, cubits, or קנים, reeds, and the latter part of the next verse seems to determine it in the favour of the former. See Lowth, &c. on the place.

5th.

5th. — Twenty-one MSS. read, with the Keri, והיה.

13th. — Should we not read וששית in the second place? "*and the sixth part* of an Ephah," &c.

C. xlvi. 6th. — Thirty-four MSS. instead of חמימם, in the first place, have חמים, which seems to be the right reading, and forty-three read חמימים, which is better.

9th. — Twenty-seven MSS. besides marginal readings, have, with the Keri, יצא, and so the Syr. Chald. Sept. Vulg. and Ar. read, as the context requires; and also, in the next verse, it is proper to correct the text in the same manner.

22d. — Thirty-three MSS. have מקצעות, which is more regular.

C. xlvii. 3d, 4th. — More than twenty MSS. give יעבירני in each place, which is more grammatical.

11th. — This part of the prophet is very mysterious; but, if the foregoing verse should relate to the apostles (considered as *fishers* of men, see Poole's Synopsis) converting the Gentiles, which was emblematically set forth in the miraculous draughts of fishes, Luke v. 6 — 10, John xxi. 6 — 11, the miry places and the marshes, in this verse, which were to be given to salt, may allude to the destruction of Jerusalem (which was a second Sodom) for its lewdness and filthiness. Thirteen MSS. read לא instead of ולא, and that is more agreeable to the construction; but it is also observable that one MS. reads ובבאו instead of ובאו, and the Sept. supplied the former and rendered the words thus: "and in the going out thereof, and *in its return*, and in its rise, they

they shall not be healed." The Syr. also renders the words, *exitus* and *ingressus*; and, if we take the words in this sense, they may allude to the waters of Jordan, which were descriptive of the land of Israel, and had once a miraculous healing virtue in them, see 2 Kings v. 14, but had now lost their efficacy; and, in this corrupted state, represented the reprobate condition of the Jews, who were now only fit for destruction.

13th. — Three MSS. with several Marg. have זה for נה; and, if there was no authority to support that reading, ought we not to conclude that this was only the error of the transcribers, when the one is an απαξ λεγομενον, and the other appears in innumerable places. See, also, v. 15.

C. xlviii. 8th. — Fifty-four MSS. read, with the Keri, בתוכו, as it is found in v. 10.

12th. — Ought we not to read תרומה instead of תרומיה, as it appears in this form no where else?

14th. — The Sept. reads יכר in the singular and gives all the verbs a passive signification; but, if the first verb is read in the plural, we should, with the other versions, read the rest in the same manner, and several MSS. read the two last in Hiph.

16th. — Thirty-one MSS. with the Keri, omit the third חמש, which is manifestly redundant, and we should certainly read ופאת, with four MSS. instead of ומפאת.

18th. — Five MSS. have, with the Keri, תבואתו.

19th.

19th. — Nineteen MSS. with the Syr. read יעבדהו in the singular, conformably to the preceding participle.

28th. — Agreeable to twenty-three MSS. we should read, in c. xlvii. 19, מריבת, as it appears here.

29th. — Thirty-two MSS. have מחלקותם, which is certainly more grammatical.

30th. — Twenty-three MSS. give תוצאות, which is certainly right. See Ps. lxviii. 21.

31st. — Would it not be better to read שלשה, conformably to the following verses, which is justified by several MSS. and other places?

CRITICAL REMARKS

UPON

DANIEL.

C. i. 1st. — Forty-four MSS. read ירושלם, which is the true reading.

2d. — Fifteen MSS. have ארני יהוה.

4th. — We should render ילדים, with the Sept. "youths, or young men."

20th. — One MS. has ועל כל החשפים.

C. viii. 3d. — Forty-five MSS. read והאובל, see v. 2; and, in v. 6, thirty-seven MSS. have והאובל.

14th. — Should we not read ובקר, "the evening *and the morning*." See v. 26 and the versions.

C.

C. ix. 8d. — Ten MSS. read יהוה instead of אדני in this verse, and twenty-two in the next.

8th. — The Sept. and other versions read וסרנו, "*and we* have turned away from thy commandments," &c. and this seems to be the true reading.

11th. — They also read ופרו instead of ויסור, and that is evidently the best reading.

17th. — The Sept. Vulg. and Ar. read אדני or למענך יהוה, "*for thine own sake, O Jehovah:*" and this seems to be justified from v. 19. The Syr. reads לשמך.

18th. — Twenty-eight MSS. have פקח with the Keri. The ה might be prefixed to the next word.

24th. — Thirty-nine MSS. read, with the Keri, ולהתם, and eighty-two, with the Sept. and Vulg. לחתם, "*and to make an end of sin:*" and these readings seem to be preferable. And might we not read, likewise, ולהתם in the second place, "and to *complete* the vision and the prophecy;" in the person of Christ, in whom all the visions and prophecies, from Abraham to Malachi, were fulfilled?

25th. — Seventy MSS. read מוצא, and one supplies the word חומת before ירושלם.

27th. — Might we not render the latter part of this verse thus; "and *because of the wing*, or through the wing, ועל כנף, of abominations, he shall make desolate even unto utter destruction; and that which is de-

 termined

termined shall be poured out upon the desolate:" *the wing of abominations* alluding probably to the wings of the eagle, painted on the Roman standards; and *that which is determined* may perhaps refer to that prediction of the prophet, c. viii. 11, 12, which, as the learned Bishop Newton observes, is applicable to the *Roman* empire, and was farther ratified by our Saviour's prophecy, Matt. xxiv. 2, and literally fulfilled by Turnus Rufus. But, one MS. of note, instead of ועל כנף שקוצים, reads ובהיכל יהיה שיקוץ, "*and in the temple shall be the abomination* of desolation;" which reading is countenanced by the Sept. and seems to be still farther authorised by our blessed Lord's words, Matt. xxiv. 15. And this last reading puts an end to all the difficulties which have arisen about the sense of the word כנף. See Poole's Synopsis on the place in Dan. and Matt. xxiv. See, also, c. xi. 31, together with Kennicott and Randolph.

C. xi. 8th. — Twelve MSS. have יביא, which is more grammatical.

10th. — Twenty-six MSS. read, with the Keri, בניו, which the context requires. One MS. has ויתגר, which seems to be the right reading. Should we not read ובוא יבוא? See v. 13.

30th. — Thirty-one MSS. give קדש in the first place.

31st. — One MS. transposes המקדש המעוז, which seems to be right.

33d. — One MS. has ובמלחמה instead of ובלחבת; and nine MSS. read רבים after ימים.

37th. — It strikes me, that, instead of חמדת נשים, (though these words, supposing them to relate to Antiochus, or Antichrist, will afford

a good sense,) we should read חמדת גוים, "*the desire of nations*," a periphrasis, denoting the *Messiah* or *Christ*, made use of by Haggai; also, c. ii. 7. And the Apostle, in 2 Thess. c. ii. 4, seems to refer to this passage; and the expression, "*that is worshipped*," signifying Christ, answers to that of the prophet, "*the desire of nations*."

38th. — Twenty-five MSS. read ולאלוה, which is justified by the context and a great many other places, and twelve have ידעוהו, which is more grammatical. But, might we venture to read כמו instead of כנו, and translate the words thus: "But for the god of strength, (i. e. Mars,) he is worshipped upon *his throne*; (see 2 Thess. ii. 4;) and, for the God whom his fathers knew not, (i. e. Jehovah,) he is worshipped with gold, with silver, with precious stones, and with desirable things;" i. e. he arrogates to himself all the glory of his victories and conquests, neither ascribing his success to the pagan god of war or to the Jewish God of Hosts." For, יכבד may as well be understood in the passive as the active sense, see Isai. lxvi. 5; and none of the MSS. read יכבד. This construction of the words seems more suitable to the foregoing verse.

39th. — By supplying the word כרצנו after ועשה, as in v. 36, I would render it thus: "And he shall do *according to his will* to the fortresses of Mahurim, and with, or against, the strange God which he knew *not*; (reading לא before חכיר, or, as fourteen MSS. with the Keri, have יכיר;) he shall magnify his glory, and *shall rule over them* with his mighty ones, and shall divide the land, or the earth, for gain." One MS. has והמשלם, and this is explained in the following part of the chapter, which gives a full account of the destruction of Egypt and Judæa. Six MSS. have אבותיו.

43d. — Is not this a more proper version of the latter part of this verse? "And over all the precious things of Egypt, *and of the Lybians and of the Ethiopians in his marches.*" See the Sept.

44th. — Twenty-three MSS. have יבהלוהו, which is more grammatical.

C. xii. 4th. — If we retain the word ישמו, it may refer to the propagation of the Gospel under the ministry of the apostles; who, in the space of forty years, preached it in every part of the then-known world, which was foretold by Isai. c. xl. 9; or to the universal reception of the Gospel at the end of the world, predicted by St Paul, Rom. xi. 25, 26: but the Sept. reads some other word, what is not easy to guess; might it be ישכילו, "they shall make many to understand;" or in Kal, "many shall understand?" which is equivolent to συνήσουσι.

6th. — The Vulg. and Alex. vers. read ואמר, "*and I said,*" and this seems to be right.

7th. — The Sept. omits the words יד, &c. and translates the words thus; "in the completing, or finishing, the dispersion;" and this appears to be a good sense of the words, and may refer to that event, Rom. xi. 26, which is so often foretold by the prophets; but perhaps the true reading was this, ומבלות נפץ העמם קדש.

CRITICAL

CRITICAL REMARKS

ON THE

MINOR PROPHETS,

Which may be considered as additions to the Bishop of WATERFORD'S, *late Primate of Ireland, learned work on the same; or as farther emendations, if deserving that name.*

The twelve Minor Prophets are placed in the order in which they are generally supposed to have written their several prophecies.

JONAH.

C. i. 14th. — Should we not render נָא, as an adverb of time, "we beseech thee, O Jehovah, let us not perish *now?*" &c.

C. ii. 7th. — Would not the two last lines of this verse afford a better sense if rendered interrogatively: "shall the earth, with her bars, be upon me for ever? or wilt thou bring my life from destruction, O Jehovah, my God?"

C. iii. 4th. — The grammatical construction requires that we should read יוֹמַיִם instead of the second יוֹם, agreeably to the Chald. which has יוֹמִין.

6th.

6th. — Would it not be more regular to read ויעביר in Hiph. *et abjecit?*

C. iv. 8th. — The genuine reading seems to be חרישת.

A M O S.

C. i. 8th. — It would be more regular to read, with ten MSS. והשבותי.

11th. — Instead of שמרה נצח, we should probably read שמר לנצח. See Jerem. iii. 5.

13th. — One old MS. reads הרי instead of הרות, "*the mountains* of Gilead;" and that reading is followed by Mercer and Lucas Brugensis. See Poole's Synopsis.

C. ii. 1st. — Instead of לשיד, might we venture to read לשור or על שור, "because he burned the bones of the king of Edom *upon the wall?*" See 2 Kings, iii. 27.

2d. — Three MSS. and the Sept. read ובקול, "*and* with the sound of the trumpet."

7th. — The construction of the words in the beginning of this verse has its difficulties, see Bishop Newcome; and the commentators are much divided in their interpretations of them. Instead, then, of השאפים על, might we read הַעפרים, "*casting*, or *dusting*, the dust of the earth upon the head of the poor;" i. e. by way of contempt? See the same phrase, 2 Sam. xvi. 13, to which the prophet may allude.

8th.

8th. — The vers. differ much in the interpretation of the present text, nor is the sense of any of them very clear; and might not a better sense be had in reading עונם instead of שנשים, rendering the whole thus; "and upon corrupted garments they recline themselves before every altar; and they drink the wine *of their iniquity* in the house of their gods?" alluding perhaps to the rites observed in the temples of their idol-deities. The preposition ב seems to have been dropped before בית, through the sameness of the letters, in this and many other places.

10th. — Would it not be better to read, with two MSS. ואוליך?

11th. — Would it not be more emphatical, and still more literal, to render הלא, &c. thus; "surely is this nothing, O children of Israel?"

C. iii. 2d. — Fifty MSS. read עונותיכם, which is more grammatical.

6th. — The latter part of this verse does not accord very well with the former, though the sense, as the text now stands, is in itself a good one; but, if I might be allowed a conjecture, I would read וירהו for ויהוה; and, putting a sense upon the word רעה more correspondent to the preceding sentence, translate the words in this manner; "shall a trumpet be blown in the city, and the people not be afraid? Shall there be *a shout* in the city, *and shall there be* no doer of it?"

7th. — The conjunction כי is probably written at the beginning of this verse instead of אם, and redundant in the latter part; and, to keep up the sense of the context, should we not render it interrogatively; "*shall not* the Lord Jehovah perform the word, *when* he revealeth his secret unto his servants, the prophets?"

8th. — May not כלה be written by mistake, here and c. ix. 5, for כלתו; "and *her consumption* shall come up as a flood?" See Nah. i. 8.

12th. — Instead of מזרח, should we not read נגב; "from north even to the *south?*" Bishop Newcome's transposition seems harsh and unusual.

14th. — והי דרך. These two words have greatly puzzled the critics and commentators. Liveleius supposes that the Sept. reads אלהיך, or צרך, instead of דרך. See Poole's Synopsis. Bishop Secker conjectures that it might be פרך, "*thy heifer.*" Bishops Lowth and Newcome think that דרך may signify *way* or *worship*, which sense Grotius says the Jews give it. But, as Bishop Secker has observed, "vix puto חי de *cultu* usurpari, sed neque de vitulo fusili." May we then, with a very small alteration, read דדך, "and *thy beloved*, O Beersheba, liveth," i. e. *thy beloved idol?* And, unless באר שבע is written by mistake for ביתאל, Bethel, the former may be mentioned by the prophet instead of the latter, because it was a city much addicted to idolatry; or because, from its distance from Dan and Bethel, it shewed the universal prevalence of idolatrous worship. See Mercer in Poole's Synopsis.

C. ix. 5th. — See c. viii. 8.

HOSEA.

C. i. 9th. — Bishop Newcome adopts Houbigant's conjecture, which supposes that אהיה לכם is written by mistake for אלהיכם; but I am rather inclined to think, from comparing the several passages where the same

7th. — There can be no doubt, as Dr Durell and Bishop Newcome have observed, that, in conformity with c. vi. 12, instead of לְאוֹר, we should read לְרֹאשׁ; but would not the antithesis be much more striking, if, instead of לְרֹאשׁ and לְלַעֲנָה, we might read לְרֶשַׁע and לְעוֹנָה; "who turn judgement *into iniquity*, and righteousness *into wickedness?*"

8th. — Thirteen MSS. read, rightly, לְלֵילָה for לֵילָה.

26th. — See my Dissertation on this verse.

C. vi. 10th. — Grotius conjectures, very probably, that we should supply the word עֵת before לְהַזְכִּיר; "for it is not *a time* to remember the name of Jehovah."

C. vii. 4th. — Twenty-one MSS. read לָרִיב, which is a still better reading; but, for לָרַב בָּאֵשׁ, might we venture to read לָרַב הָאֵשׁ; "and behold the Lord Jehovah called *to a great fire*, and it devoured the *great* deep?" Should we not supply יִשְׂרָאֵל after הַחֵלֶק; "and it devoured the portion *of Israel?*" *Agrum Israeliticum* say Mercer and Drusius; see Poole's Synopsis.

C. viii. 3d. — Those two words, הַשְׁלִיךְ הֹם, do not seem to give the right sense, and might not they originally be one word, הַשְׁלִיכֵהֹם; "*cast them forth*;" to wit, the dead bodies just mentioned?

4th. — The grammatical construction seems to require, that, instead of וְלִשְׁבִּית, we should read וְהִשְׁבִּיתִים; "*and that make* the poor of the land *to cease*;" which is countenanced by the Sept. and Vulg. and takes off the necessity of supposing an ellipsis, according to Bishop Newcome.

8th. — May not כלה be written by mistake, here and c. ix. 5, for כלחה; "and *her consumption* shall come up as a flood?". See Nah. i. 8.

12th. — Instead of מזרח, should we not read נגב; "from north even to the *south?*" Bishop Newcome's transposition seems harsh and unusual.

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C. ix. 5th. — See c. viii. 8.

HOSEA.

C. i. 9th. — Bishop Newcome adopts Houbigant's conjecture, which supposes that אהיה לכם is written by mistake for אלהיכם; but I am rather inclined to think, from comparing the several passages where the same

same expression occurs, that, from the great similitude of אלוה and אהיה, the former has been dropped, and that the text stood originally thus; ואנכי לא אהיה אלוה לכם, "and I will not be *a God* unto you."

C. ii. 3d. — It would be more grammatical to read והציגתיה. Six MSS. have והמיתיה, which is more regular, and more than fifty שתיה.

18th. — The change of the pronoun in this verse seems very improper; and, though neither versions nor MSS. countenance it, I cannot but think we should read לך instead of להם, and likewise והשכבתיך; "and I will make *for thee* a covenant in that day, — and I will make *thee* to lie down in safety."

23d. — To complete the sense it is necessary to read אתה after אלהי; but the Sept. seems to have read אלהי אתה יהוה, "and he shall say, (i. e. the people,) *Jehovah*, thou art my God," which is still more emphatical.

C. iii. 3d. — There is some word wanting to complete the sense. Bishop Newcome, after the Syr. and Ar. supplies אהיה,; but it seems more probable that we should add איש after אני, "for, I am also *a husband* unto thee." The Sept. supplies אהר after לאיש, so our vers.

4th. — One old MS. reads ואין תרפים, conformably to the former part of the verse; perhaps instead of תרפים we should read התמים, "and without *Thummim*."

5th. — Would not the la[illegible] of this verse bear this construction; "afterwards shall the chi[illegible]nd seek Jehovah, their God,

God, and fear David, their king, because of Jehovah, and because of his goodness, in the latter days?" See c. x. 3. Sixteen MSS. read ישבו which is more regular.

C. iv. 10th. — Does not ירוו answer better in this place; "they have committed fornication, *and shall not be fruitful?*" It strikes me, also, that for לשמר we should read לשקר; "for, they have forsaken Jehovah *for a lie*," as idols are called, Isai. xliv. 20; and the 12th v. strengthens this conjecture.

12th. — Three MSS. read והזעם for והזעה, and the grammatical construction, as well as the Syr. Chald. and Vulg. vers. requires that reading. See Amos ii. 4. May not אלהיהם be written by mistake for אליהם, "and they have committed fornication under *their oaks?*" See c. i. 2, and Isai. i. 29.

16th. — Archbishop Secker seems inclined to read יתעם for ירעם, see Bishop Newcome; but, in that case, should we not read also במדבר instead of במרחב; "now will Jehovah *make them to wander* as a lamb *in the* wilderness," i. e. without a pastor or guide?

18th. — No interpretation of the two first words of this verse is altogether satisfactory; there seems to be a nominative case wanting to the following verb: as I cannot think that מגניה is the nominative case, הבו is most probably put by mistake for אהב. See Dathius in Newcome. Might we venture to read the whole thus:

סרר העם הזנה הזנו — אהב אהבו קלון מגנות

"*This rebellious people* have committed fornication, they have greatly loved shame *in the gardens?*" where they committed their spiritual whoredoms. See v. 12, and Isai. i. 29.

19th.

19th. — Does not the grammatical construction require that we should read שרתם and בגבולותם; "a wind shall distress *them* in *their* borders?" See the Syr.

C. v. 2d. — It is probable, that instead of שטים we should read שחטים; "for, the *slayers* have made deep the slaughter;" and ואוסר for ואני; "*and I will be a chastiser* of them all; though the partic. Benon is often put for the present and future tense.

4th. — Might not the first part of this verse admit of this construction; "they will not give (themselves) to turn *from their evil doings* unto their God?" the word מעלליהם being often taken in a bad sense the מ might be easily dropped from the beginning of it. See c. vii. 2.

7th. — Various are the conjectures with respect to the word חדש, which cannot be the original word; see Bishop Newcome, who reads העש, *vermis*. The reading I would propose, though different from the rest, is perhaps not less eligible than those which have been offered; as, instead of עתה יאכלם חדש, I would read, עתה ואכלם האש, "now a *fire* shall devour them with their borders," making האש the masculine gender. See Job, xx. 26.

8th. — Instead of אחריך, which does not give any good sense, without supposing the ellipsis of two words, according to Bishop Newcome, might we read האיריך, "blow ye the trumpet in Gibeah, the cornet in Ramah, sound an alarm in Beth Aven, *thy cities*, O Benjamin?"

9th. — For באמנה, might we not read אמונה, "among the tribes of Israel I have made known, or I will make known, *the truth*;" i. e.

I will fulfil the predictions of my prophets! Notwithstanding the preterperfect tense is used in the prophetical writings to denote the certainty of a future event, in a translation calculated for the use of common readers I think the future tense should be made use of, though, perhaps, we should read, as in Exod. xviii. 20, והודעתי, with the conversive ו. One MS. reads יהיה instead of תהיה, and the grammatical construction requires that reading.

11th. — Before I had seen my learned friend, Bishop Newcome's, valuable work, I had conjectured, that, instead of שו, we should read שׁו, contractedly, for שׁוא, as it appears in that form, Job, xv. 31; and I found this conjecture afterwards strengthened by Liveleius, in Poole's Synopsis. But, the present reading being supported by great authorities, there is no occasion for changing the text: only it might be better to render it, *filthiness*. See Ezek. xxxvi. 25, where טמאותיכם answers to צו.

13th. — To complete the sense, it is necessary, as Piscator and others have observed, to read יהודה after וישלח; "and *Judah* shall send to king Jareb;" see Poole's Synopsis. And, as Pocock admits the same, I am rather surprised that Bishop Newcome has not taken it into his version.

14th. — It seems probable, that, in this verse, there is a transposition of the pronoun אני, a corruption in the word ואלך, and a deficiency of the negative ואין; and that the text should stand thus;

אני אטרף ואין מפרא — אני אשא ואין מציל

"I will tear, *and there is no healer*; *I* will take away, and there is no deliverer." See c. vi. 1. And then each line begins with אני; and there is a beautiful antithesis in each member of the verse. כשחל seems to be the right reading. See Job, iv. 10; Prov. xxvi. 13.

15th.

15th. — If we consult the versions, there may be some reason to conclude that they did not all read אשמו'. Might not the text originally be שממו'; "I will go and will return unto my place, until *they shall be desolate*, and seek my face?" See v. 9. It is past a doubt, that, for ישחרנני', we should read ישחרוני', although no MS. authorises it; and this is one certain proof of the corruption of the text.

C. vi. 1st. — The present division of the fifth and sixth chapters destroys the necessary connection; upon a future revision, therefore, of the translation, they should be considered as one.

2d. — One MS. reads, with the Syr. ובים; "*and* in the third day;" which seems preferable. Thirty-six MSS. have ויקמנו, which is more agreeable to the grammatical construction.

3d. — Two MSS. read נרעה and one ונרדפה, which seem to be the true readings; "we know, *and we shall follow on*, or *pursue*, to know, Jehovah." Forty-three MSS. have מוצאו, which is more regular.

7th. — Archbishop Secker says there is no probable explication of שם. Perhaps, therefore, for שם we might read עמי; "*my people* have dealt treacherously with me," in disobeying my commandments, as *Adam* had done.

11th. — The critics and commentators are greatly divided in respect to the construction and the sense of this verse. See Poole's Synopsis and Bishop Newcome. May we venture to read אשית קצה for שת קציר; "O Judah, *I will put an end to thee* when I shall have completed the captivity of my people;" to wit, in the destruction of the Jewish nation for the rejection of the Messiah?

C. vii. 1st. — Should we not render the first word of this verse thus; "*according to my healing* of Israel, the iniquity of Ephraim and the wickedness of Samaria discovered itself;" i. e. their wickedness increased in proportion to the mercy of God? Some word is wanting either before or after יבוא. The Sept. and Chald. seem to have read אליו, but בבית, which answers better to בחוץ following, receives some countenance from the Chald. version; noctu in domibus furantur, "the thief cometh *into the house*, and a band spoileth in the street."

4th. — Bishop Newcome, in his marginal remark, supposes the affix pronoun to be joined to מעיר, which I do not find to be the case, and I would supply אשר before ישבות; but, as ישבות may perhaps be written for וישבת, the ו being transposed, or for וישבות, the ו being *omitted*, the words, with either of these small alterations, will afford this sense; "they are all adulterers, like a furnace heated by the baker, *whilst* the raiser ceaseth from kneading the dough, until it be leavened." For, that ו will bear this sense, see Taylor's Concordance. And the prophet hereby intended to shew the raging lust of the Israelites, by comparing it to an oven heated as much as possible. If the metrical division takes place here, should not the verse be divided into two lines, and not four; the one beginning with כלם, the other with וישבת?

5th. — Bishop Newcome renders the words as if he read ביום, which is necessary, though he does not notice it.

6th. — Instead of בארבם, "*while they lie in wait*, or *with their snares*," which does not seem to correspond very well with the preceding words, might we read באונם, "they have prepared their heart as an oven *by their wickedness?*" See v. 4.

7th.

7th. — For ואכלו את, the Alex. MS. reads ואכל אש, or ואכלה אש in the feminine, see c. v. 7, which certainly affords a better sense; "*and the fire* shall devour their judges." *καὶ κατέφαγεν πυρ τὰς κριτὰς*. See c. viii. 15.

12th. — I must confess myself dissatisfied with all the attempts that have been made to make out the sense of this verse; and yet, perhaps, the following conjectural reading will be thought much too bold; but there may be no harm in proposing it, which is, to read the latter part of it thus; אורידם לאסורים כשחץ לפחים; rendering the whole in this manner: "when they go, I will spread my net upon them, as upon the fowl of the heaven; *I will bring them down into the chains, as the wild beast into the snares*;" alluding, probably, in their punishment, to their sin, mentioned c. v. 1. כעוף is probably written for כבעוף, the preposition ב being dropped through its similitude to כ, which is often the case.

15th. — Either יסרתי seems to be a corruption of some other word, or some word is wanting to complete the sense. Perhaps it may be כי, "and I, *although* I chastised them, strengthened their arm," &c.

16th. — Before I had seen Bishop Newcome, I had concluded that we should read עלי, according to Lud. Capellus, see Poole's Synopsis, and transpose the negative particle thus; לא ישובו עלי, "they will not return *to me*." And this seems to be the true reading.

C. viii. 1st. — As there is a manifest defect of some word to complete the sense, at the beginning of this verse, and כנשר, "*as an eagle*," does not seem to correspond at all with the context, may it not be written for נשא, "let the trumpet *be lifted up* to thy mouth against the house of Jehovah, because ?" &c.

2d. — "Versus obscurus est, propter inversum verborum ordinem," says Rivetus, who would place ישראל at the beginning instead of the end. See Poole's Synopsis. Houbigant would put it after אלהי, which seems to be right. See Bishop Newcome. But, in either case, what is here asserted does not suit well with the preceding or following part of the context; and may we not presume that לי is written by mistake for לא; "they will *not* cry out, O God of Israel, we acknowledge thee;" i. e. they had renounced his sovereignty as *God* and *king?* See v. 4.

5th. — Fifty MSS. read נקיון, which is more usual. בם, in this verse, cannot well be the right reading, and one old MS. has בך, "my anger is kindled *against thee*;" i. e. Samaria. Or, if this be not admitted, we should probably read בו, "against *him*;" i. e. the *calf*.

6th. — Bishop Newcome connects the words at the beginning of this verse with the latter part of the preceding one; but, if we read הוה, instead of והוא, the difficulty in the construction seems to be removed; "for, out of Israel *was* the artist, the maker of him, and he is no God." I think we should read, with Archbishop Secker, שברים, which frequently occurs, and the word in the text is an *απαξ λεγομενον*, and is not noticed in Castel's Lexicon.

7th. — Six MSS. read יבלעוהו, which the grammatical construction necessarily requires, and all the versions follow.

9th. — Instead of לו, which Bishop Newcome and others suppose redundant, (see Poole,) might we not read כן, "a wild ass, *so* is Ephraim?" And, perhaps, כ, the particle of similitude, may be dropped from before פרא, from the likeness of the letters, "*as the wild ass, so* is Ephraim."

10th.

10th. — Might it not be better to render the latter part of this verse, "and they shall soon be pained, *because* of the burden of the king and the princes," i. e. of the king and the princes of Israel, who shall go into captivity?

11th. — Would it not be more striking to render the words thus, "Because Ephraim hath multiplied altars for sin, altars shall be to him *as a punishment?*" חטא will bear this sense, and the Chald. has *in ruinam.*

12th. — Before I had seen Bishop Newcome's book, I had proposed to read דבר instead of רבו, and נאשב instead of נחשבו, joining the ו of the last word to the beginning of the next; "I have written unto him *the word* of my law, *it was accounted* as a strange thing."

C. ix. 4th. — As I find that I have the honour of concurring with Archbishop Secker and my late worthy friend Dr Wheeler in reading לחמם for להם, see Bishop Newcome, it encourages me to offer a different sense of לנפשם to the consideration of the learned, and to render the whole thus; "They shall not pour out wine unto Jehovah;— neither shall their sacrifices be acceptable to him; — *their bread* shall be as the bread of mourners; — all that eat thereof shall be defiled; — for, their bread *of*, or *to, their dead* shall not come into the house of the Lord." And by לנפשם, of or *to their dead*, I understand the bread or meat offering offered up to their *dead idols*, referring either to the idolatrous worship of the calves at Dan and Bethel, or to the gods of the heathen, to whom they did or should sacrifice in their captivity; and there is not only a similar phrase to this, Ps. cvi. 28, but a remarkable passage, Lev. xxvi. 30, which may countenance this conjecture; "I will cast your carcases *to the carcases of your idols*;" and that נפש has

has the sense of *cadaver,* see the Lexicons. Dr Forsayeth likewise translates it *to their dead,* but does not explain what he means by it.

7th. — It is probable that ורבה משטמה is written by mistake for ורב המשפטך; "for the greatness of thine iniquity, *thy judgement* also is great;" and I think also that we should read חמשפט instead of משטמה in the following verse; "*Judgement* shall be in the house of his God," or *of God,* as the Sept. Syr. and Ar. read; the same expression which we have, 1 Peter, iv. 17, for the use of which Gherard and Menochius refer us to the Prophets, particularly Ezek. ix. 6, see Poole's Synopsis; but, if the reading proposed be admitted, the reference is still more striking.

8th. — Is there not a transposition in the beginning of this verse, and should we not read עם נביא אלהי for עם אלהי נביא; "The watchman of Ephraim, *with the prophet of God,* is as the snare of the fowler in all his ways?" unless we read, with eight MSS. אלהיו, "of *his gods,*" to wit, the calves of Dan and Bethel.

9th. — Would it not be better to read, with twenty-one MSS. יזכר, with sixteen, ויפקד, and with forty-four, חטאתם; "They have deeply corrupted themselves, as in the days of Gibeah; their iniquity *shall be remembered* and *their sin be visited?*"

10th. — Should we not rather read בראשית, "*in the beginning* I saw your fathers," i. e. when he led them out of Egypt? The latter part of the verse may be rendered more literally, "and they shall be abominations *as their lover,*" i. e. they shall be as abominable as *Baal Peor.*

11th.

11th. — I would not willingly oppose so great authorities as Bishop Newcome and Dr Wheeler, but I cannot help thinking that the verb נלה is by accident dropped after כבודם; "Ephraim shall fly away as a bird; their glory *shall depart*, or departeth, from the birth, and from the womb, and from the conception." See c. x. 5.

13th. — Might we read שכולה for שתולה, and בניה for בנוה, "O Ephraim, as I have seen Tyre *bereaved of her sons*, so shall Ephraim bring forth his sons to the murderer?" See Isai. xxiii. 1, &c. ל in לחוציא I should rather think is redundant.

14th. — The context seems to require that we should read אתן, not תתן, "give them, O Jehovah; what *shall I give?* give," &c. as there is a dialogue between the prophet and Jehovah.

15th. — Perhaps ראיתי may be dropped before בגלגל, from its likeness to רעתם going before, "*I have seen* all their wickedness in Gilgal."

C. x. 1st. — היטיב in the sing. is certainly preferable; but might not the original word be חסב, "according to the goodness of his land he *carved* images?" See c. vii. 1, and Ps. cxliv. 12. Then we have a paranomasia between טוב and חסב.

2d. — יאשמו may, perhaps, be better rendered, "now *shall they be desolate.*" See Vulg. Sept. Ar. and c. xiii. 16, where it is taken in this sense.

3d. — The construction of the words seems to be this, "for now they shall say, we have no king; because we feared not Jehovah *and the*

the king, what will he do unto us?" i. e. what will Jehovah do unto us, for thus rebelling against him and his king? See c. iii. 5.

4th. — "As Hemlock in the furrows of the field;" i. e. "pœna ita abundabit, ut solet in agris lolium." Grotius. And this seems to be the true sense of the words.

5th. — Before I had seen Bishop Newcome's work, I had conjectured that we should read יחילו, agreeably to Calmet, "*shall grieve.*" As all the affix pronouns are in the *masculine singular*, should we not read לעגל הבית instead of לעגלות בית. The Sept. has, Τῶ μοσχω τῦ ὀικου Ὡν.

6th. — Instead of יובל I think we should read יובלו, "Moreover *they shall carry* him (i. e. the calf) unto Assyria, a present to King Jareb."

8th. — One MS. supplies בית before און, which seems necessary.

11th. — Before I had seen Bishop Newcome's remarks I had conjectured that, from the sameness of the letters in על, *super*, and על, *jugum*, one of those words was omitted, and that the original text was על על, "And I will make *the yoke* to pass *upon* her beautiful neck:" and, in confirmation of this reading, we have the same words c. xi. 4. And there is this objection against Houbigant's conjectural reading of מוט for טוב, that, to make out the sense, we must admit a metathesis, as מוט must *precede* על, which is not required by the former reading.

12th.

12th. — Bishop Newcome's conjecture, that we should read דעת, is very probable; but yet, I think, we should retain ועת, "*for, it is time* to seek the Lord," &c. See Grotius's note on Amos, vi. 11.

14th. — For ישר we should probably read ישרו, *vastabuntur*, the ו being misplaced; see the Vulg. Syr. Ar. and Ch. unless we read, with five MSS. ישר, and, with one, מבצרך, in the sing. But, it has been observed, that כל is the sing. nominative case.

C. xi. 6th. — There is great obscurity in this verse, and the versions certainly read very differently from each other. Might we read חאוצרותיהם for ממועצותיהם, in which there is a great similitude of letters, and translate the words thus; "And the sword *shall rest on* his cities, and consume *his bars*, and devour *their treasures?*" See Jeremiah, l. 37.

7th. — תלואים, "My people *shall hang in doubt*," does not seem to accord with the context: may not הלואים be more eligible, "My people *shall be wearied?*" Two MSS. read יקראוהו which the grammatical construction requires. The Sept. likewise reads ולא, *and* he will not lift it up, i. e. take the yoke off, which connects better.

9th. — The latter part of this verse is very obscure. Might we venture to read קדושי for קדוש, and render the words thus; "*my holy place* is in the midst of thee, *and shall not I come* into the city?" i. e. shall I utterly desert the sanctuary? See c. v. 15.

12th. — The words in this verse seem to have undergone some corruption. Might this possibly be the original reading; ויהוה עד אהר for ויהודה עד רד, "Ephraim hath compassed me about with falsehood, and

the house of Israel with deceit; *but it shall be yet hereafter* the people of God, and *it shall be called* a people of saints?" reading נאמר. See Newcome. For Judah doth not come in properly here, but is reserved for particular consideration, c. xii. 2.

C. xii. 2d. — The Syr. probably reads ויפקד and וכמעלליו, " *and he will visit* Jacob according to his ways, *and* according to his doings will he recompense him."

4th. — Before I had seen Bishop Newcome, I was convinced that we should read בכח, " *by might.*"

6th. — Eighteen MSS. read שמור, which makes it probable that the true reading is שמר, and that the words should be translated thus; " therefore turn thou unto thy God, *who keepeth* loving kindness and judgement, and hope in thy God always." See Ps. cxlvi. 6.

7th. — Should we not read ככנען, " *as the Canaanite*, or, like to the Canaanite?" if these words are not an interpolation.

8th. — Houbigant suspects that the order of the words is disturbed, v. 12; and, if we compare v. 3, 4, 8, and 12, there may be some reason to conclude that they should follow each other, as they all relate to Jacob; for that v. 8 is spoken of him seems most probable: but to what transaction it refers, as the text now stands, it is difficult to say. I must confess it is a very bold conjecture, but it has occurred to me, from the consideration of the context, that possibly it may relate to that passage, Gen. xxvii. 16, where Rebekah, in order to deceive Isaac, covers the hands of Jacob with goats skins; and, therefore, to accommodate them to this purpose, it is proposed to read thus;

כנער

כערנ בידיו מאזרי מרמה לעשק אחיו, כנעז בידו מאזני מרמה לעשק אחב. "*when a youth, upon his hands were bands* of deceit, to defraud *his brother*," viz. of his father's blessing. And, though we have not the word מאזרי, may it not have the same formation as מאזני? Should, then, this reading be admitted, and the transposition of the verses be allowed, the whole would stand thus. 3. "In the womb he took his brother by the heel, and by his strength he had the power of a prince with God; and he had power over the angel and prevailed by strength; and he made supplication to him. At Bethel he found him, and there he spake with him. 7. *When a youth,* upon his hands were the *bands* of deceit to defraud *his brother.* 12. And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife kept sheep. 13. And by a prophet Jehovah brought up Israel out of Egypt, and by a prophet was he preserved. 5, 6. And Jehovah, the God of hosts, *was* his memorial. (Reading יהיה instead of the second יהוה. See Exod. iii. 15.) And do thou return unto thy God, who keepeth mercy and judgement, and hope in thy God continually. But Ephraim said," &c. till the end of v. 11; then comes in v. 14, "Ephraim hath provoked most bitterly," &c. How far this may restore the connection is left to better judgement.

C. xiii. 1st. — Houbigant would read כרת, see Bishop Newcome; but this is a very unusual expression, "*to speak according to the law.*" Perhaps, for רתת and כרבר, the original text might be כדרך בתורת, "*when* Ephraim *walked in the law,* he ruled in Israel."

2d. — Might we venture to read אלהים for אדם, and, transposing the words, render them thus; "they *that sacrifice to them* call them *Gods:* they kiss the calves."

9th. — There is probably a corruption in this verse, and the reading which the Sept. followed seems to be proper; בשחתך ישראל מי העזרך, "*in thy destruction*, O Israel, *who shall help thee?*"

10th. — Before I had seen Bishop Newcome, I had concluded, from the MSS. versions, and other authorities, (see Poole's Synopsis,) that we should read איה for אהי; and I think, farther, that we should read יבוא instead of אפוא, "*where* is thy king? *let him come* and save thee in all thy cities."

13th. — Is it not possible that חכם may be written for חתם, "he is a son *not perfect*;" i. e. he shall be an abortion, "because he did not stay *the time* in the place of the breaking forth of children;" i. e. the womb? See Ps. lviii. 8.

15th. — If we read, with the Sept. יביא, and suppose יהוה to be misplaced, which the Sept. likewise countenances, the whole verse may be thus rendered; "though he was fruitful among his brethren, *Jehovah shall bring* an east wind, coming up from the desert, and it shall be dried up, and his fountain shall be dried up; *he*, i. e. Jehovah, or *it*, i. e. the wind, shall destroy the treasure of all pleasant vessels." See c. iv. 19, where mention is likewise made of a destroying wind, which might be so violent as to overturn the palaces and stately buildings.

16th. — Might we not render באלהיה, "Samaria shall be made desolate, for she hath rebelled *with her gods*, or *by her gods*." See c. xiv. 1, where the Sept. reads, with ten MSS. and two editions, בעוניך, "*by thine iniquities*;" i. e. the calves of Dan and Bethel. And, likewise, v. 3, where we have אלהינו, "*our gods*." See Bishop Newcome also.

C.

C. xiv. 8th. — &c. אני, might, I think, be better rendered thus; "I have *afflicted*, and I will *bless* him." See v. 4, and the Sept. Syr. and Ar. versions.

MICAH.

C. i. 11th. — There is great obscurity in the latter words of this verse; but, if we might read, with one MS. האבל instead of האצל, and with another שאנן instead of צאנן, the words might bear this sense; "pass by *therefore*, O beautiful inhabitant, naked, ashamed; the *peaceful* inhabitant shall not go forth for mourning; the house *of mourning* shall take up its standing amongst you."

12th. — There being, probably, an antithesis between לטוב and רע, I am inclined to think that we should read חלה חלה, and render the words, with our translation, "although the inhabitant of Maroth *hath waited carefully* for good, yet evil hath come down," &c.

14th. — There is no little obscurity in the latter part of this verse; but, as one MS. reads נכם for נת, might we be allowed to read בת for בתי, which would give this sense to the words; "therefore thou shalt give presents to Moreshah, *also*, *O daughter* of lies, to deceive the kings of Israel;" or the king of Israel?

15th. — Ten MSS. give אביא for אבי, and that is undoubtedly the true reading, though not observed by Bishop Newcome.

C. ii. 1st. — The Sept. reads לא ישאו for יש, "because they *did not lift up* their hands to God. The Syr. omitted the negative particle, making

making equally good sense; "when the morning is light, or, rather, in the light of the morning, they practise it, although *they lift up* their hands to God:" which is very descriptive of their hypocrisy.

4th. — Is not the grammatical construction more easily rectified by reading לחלק for יחלק, "how hath he departed from me, to return my fields *to the divider?*"

5th. — Two MSS. omit בקהל, but perhaps the true reading might be הקהל, "in the lot *of the congregation* of Jehovah." Unless we join it to the beginning of the next verse. See Bishop Newcome.

6th. — If we consult the context and the versions, perhaps we may be encouraged to read the words thus;

אל תטיפו נטיפים לא תטיפו לאלה — לא יסב כלמות

"*Do not prophesy, O ye prophets, do not prophesy* unto, or for, these; the reproach *shall not be removed.*" Such repetitions are not unusual; one MS. reads יסב for ישא, and the Sept ανασταται; and we have כלמות in the singular, Jerem. xxiii. 40; though, in both places, it may be written for כלמת.

7th. — From the sameness of the letters, I am apt to think that עמי, people, is dropt, and that the text stood thus; עמי עם, "Shall not my words do good *to the people* that walketh uprightly?"

8th. — The Chaldee makes these words relate to the punishment of the Israelites; and, taking the words in this sense, they may bear this translation: "As of old, my people shall rise up to the enemy, (i. e. in token of submission, see Lev. xix. 32,) ye shall strip the mantle off the garment, (as another mark of subjection;) those who pass on securely shall become captives of war."

9th.

9th. — "The women of my people shall ye cast out from the house of their delight;" i. e. cause them to leave them, &c. Several MSS. read עוללֵיהָ, which is more usual; and, probably, instead of מעל עלליה, we should read, in one word, מעוללֵיהָ, unless the final pronoun ה is written, by mistake, in both places, for הן.

12th. — This and the following verse seem to predict the restoration of Jacob and Israel; and therefore might not תהימנה מארם be rendered thus; "*they bleat aloud for the man,*" i.e. the shepherd of Israel; and, under this idea, there is a particular beauty in the following words, to which our blessed Saviour may refer, when he compares himself to the door of the sheep-fold and the good shepherd; and the last verse is understood, by Munster and Castalio, to relate to Christ; see Poole's Synopsis, and c. vii. 14.

C. iii. 6th. — May not the first part of this verse be literally translated thus; "Wherefore there shall be night unto them instead of vision, and darkness unto them instead of divination?" See Poole's Synopsis.

10th. — Instead of בנה we should probably read בנו; "*They build* Zion by blood."

C. v. 2. — לי, which is unnecessary, is, most probably, by a very easy mistake, written for כי; see Matt. ii. and Arab.

3d. — Might not the second ילדה be considered as a noun, with the feminine affix; "Therefore will he deliver them up till the time when she bringeth forth *her Son*;" i. e. till the birth of the Messiah, at which time his kingdom commenced? see Matth. ii. 11: and this construction

tion of the words gives a proper nominative case to the verb ויעמד, "and *he* shall stand."

4th. — May not וריעה be rendered, "And he shall stand, *and shall cry aloud*, in the name of Jehovah," &c. alluding to the preaching of the Evangelists and Apostles, by which he was magnified unto the ends of the earth?

10th. — Twenty-five MSS. read מרכבותיך, which is more regular.

C. vi. 2d. — Before I had seen Bishop Newcome, I had conjectured that we should read והאתנים for והאזנים; but Archbishop Secker's correction is still better.

5th. — The Sept. Syr. and Ar. supply the word עליך; "what Balak, the King of Moab, consulted *against thee*," which still improves the sense.

9th. — Before I had consulted Bishop Newcome, from comparing the versions it had occurred to me, that we should read

תשועה ליראי שמי or שמו;

"The voice of Jehovah crieth unto the city, *Salvation to them that fear my name*, or *his name*. See Ps. cxix. 41.

10th. — As so many MSS. read והאיש, and one בבית, may not the words be transposed בבית האיש; "Are there yet *in the house of the wicked man* the treasures of wickedness?" And I cannot but think that the preposition was originally prefixed to all words beginning with ב, though the MSS. do not justify this supposition; for, it cannot be well imagined that any language, however simple, should be formed upon so irregular a plan.

C.

C. vi. 12th. — The Sept. Ar. and Vulg. read מאשר, "*From which* her rich men are full of violence," i. e. from the wicked balances and deceitful weights.

16th. — Might not the latter words of this verse be better rendered thus; "*wherefore* I will make her a desolation, and her inhabitants a hissing, and *she shall bear* the reproach of my people;" reading ותשא for ותשאו?

C. vii. 1st. — Twelve MSS. read כעללות, which is proper, if we understand it plurally.

3d. — I should rather suppose להיטיב to be written, through carelessness, for לא למוב; "their hands are for evil, *not for good*;" see Amos, ix. 4. Bishop Newcome supposes, with great probability, that a word is wanting before or after שואל, which more than thirty MSS. read, more properly, שאל, but he does not give it: perhaps it might be תשרה, which may have been omitted, from its similitude to השר preceding, "the prince asketh for *a gift*, and the judge for a reward." Perhaps the difficulty, with respect to the last word of this verse, may be removed by reading, with the Sept. וחעברתי for ויעבתוה, and joining it with the first word of the following verse; "*but I will take away their* good things;" see Zech. iii. 4: and this disposition of the words does not materially affect the sense of the next, as they will bear this construction; "the upright man is as a briar *in a thorn hedge*;" i. e. offends every one who touchest it; and by the upright man here may be meant the *prophet*, (see Poole's Synopsis,) whose denunciations upon a profligate people might be as so many *thorns*.

C. vii. 11th. — None of the explanations of חק seem very satisfactory; and it is most probable that it is written, by mistake, for רוח;

 "in

"in that day *the oppressor* shall be removed afar off." See Judges, ii. 18.

12th. — Before I had seen Bishop Newcome on this passage I had supposed that we should render מצור in both places, *Egypt*; "in that day they shall come unto thee from Assyria, and the cities of *Egypt*, and from *Egypt*, even unto the river;" as Assyria and Egypt are generally contrasted with each other: see also 2 Kings, xix. 25, where מצור most probably signifies *Egypt*. Should we not also read ומים ימה for מים מים, "*and from sea to sea*;" as likewise ומהר for והר, "*and from mountain* to mountain?" See my sermon on Jeremiah.

13th. — Should we not render הארץ, in this place, *the earth*, as it seems to relate to the territories at large of the gentile world, and not to the land of Israel?

14th. — If we consider the context, in this place, as describing the happy situation of the Israelites, after their return to their own land, it will be proper to render the words thus; "feed thy people with thy crook, the flock of thine inheritance, that *have dwelt* solitary in the wood, in the midst of Carmel, let them feed in Bashan and Gilead, as in the days of old."

20th. — Bishop Newcome has given us the sense, but has omitted to observe, that two MSS. read ומשאתינו, "*our* sins;" which the context requires.

JOEL.

C. i. 7. — Is not לקצצה rather written for לקציצה, from קצץ, *truncare mutilare*?

8th.

8th. — From the sameness of the letters, may not אלי be dropped from the beginning of this verse; "mourn *for me* as a bride?" Or, perhaps, the text might be אלי לי; i. e. lament bitterly for me, as a bride does for the husdand of her bosom, who is suddenly taken from her; for, as Liveleius observes, "solent tales mulieres maritos suos juvenes valde amare, et amissos maxime lugere." See Poole's Synopsis. As Bishop Newcome observes, the Sept repeated אל, but it gives a different sense to the word, rendering it πρὸς μὲ.

15th. — From considering the context, I am inclined to think, that, instead of אהה ליום we should read אוי לנו, which might be repeated; "alas *for us, alas for us.*" The Sept. it is observable, repeated אהה three times.

20th. — The grammatical construction requires, that, for תערוג we should read תערגנה, and all the versions read it in the plural.

C. ii. 11th. — Perhaps, for עשה we should read, in the infinitive, לעשה; "for, it is strong *to perform* his word;" i. e. the army of locusts. See v. 20.

12th. — Forty-three MSS. read שובו, which is more regular: see, also, the next verse; and, perhaps, for עדי we should read עלי.

19th. — I think we should read לרעתה for חרפה, as in v. 17.

23d. — It is probable that, from the similitude of the letters, the כ is dropt, and that the true reading was כבראשון; "*as at the first.*" See Jerem. xxxiii. 7th.

26th. — If we consult the versions, we may conclude, that, for וישבוע they read וישבעתם, which seems to be the true reading; see, also, v. 19. The Sept. has εμπλησθησεσθε in both places.

C. iii. 3d. — Instead of rendering בזונה, "*for a harlot*," would it not be more agreeable to the context to translate it, *for food*, "and gave a boy *for food*, and sold a damsel for wine to drink;" deriving it from זון, *alere, pascere*, &c.

11th. — The Syr. seems to have followed the true reading, גבוריכם, "*your* mighty ones." See Bishop Newcome.

NAHUM.

C. i. 2d. — הוא is probably written here by mistake for אפו; "and he reserveth *his anger* for his enemies." Unless אפו, through its likeness to the former word, is omitted. Our version supplies אף.

7th. — למעון may be here put for למעונה, "Jehovah is good *to the afflicted* in the day of distress." See Isai. liii. 4. And this reading answers better to חסי in the following part of the verse; "and he *regardeth* them that trust in him." See Ps. i. 6.

10th. — As מלא, the last word of this verse, is not necessary to the sense, and is omitted by the Syr. may it not be written for הלא, and joined to the beginning of the next verse, thus; "*hath not* one come out of thee?" &c. The interrogative being often used emphatically, and perhaps particularly so here, to shew that it was by Jehovah's permission, at least, that *Sennacherib*, the person here most probably pointed

pointed at, made such inroads upon the land of Israel. See 2 Kings, xix. 25.

12th. — The several attempts to remove the difficulties of this verse are not wholly satisfactory: whether the following methods will clear them up any better is left to superior judgement. I think, with Bishop Newcome, that the text the Sept. followed was right, reading thus, משל מים רבים; but the different application of these words will require a different reading of the following: for, if we apply them, as the Sept. does, to *Jehovah*, I should offer this reading of the whole:

חמשל מים רבים — כון יכנו ננזו ועברו

"Thus saith Jehovah, the ruler of the many, or mighty, waters; let them be prepared; i. e. although they be prepared, they are cut off and passed away;" or, they shall be cut off, and shall pass away. See 2 Kings, xix. 27, 28. And the title of *the ruler of many waters*, or mighty waters, may be given him, not only as the governor of the whole earth, (see Ps. xxix. 3, where we have nearly the same expression,) but, likewise, as being the supreme governor of Nineveh, under whom Sennacherib acted as his viceroy. The Syr. reads ועברו in the plural; but, if Bishop Newcome's sense be thought preferable, should we not read in this manner; אם משל מים רבים — כון יכן ננזו ועבר "Thus saith Jehovah, though the ruler of many waters *be quite prepared, he is,* or *shall be, cut off and pass away.*" The difference between וכן וכן and כון יכן is very little, and the history of Sennacherib, 2 Kings, xix. agrees very well with this sense, which, as his lordship observes, affords a proper noun to the relative in ממהו.

14th. — As it is evident that the latter part of v. 12 and 13 is an apostrophe directed ro the Israelites, and this seems to be a continuation of the same, I am inclined to think, that, for יזרע משמך, we should read

read יגרע חשבך, and for קברך, קברתם; "and Jehovah hath commanded concerning thee, that *thy name shall not be cut off* any more. From the house of thy god I will cut off the graven image and the molten image. I will make *their grave*, for they are vile."

15th. — Is not this the more regular version; "for the wicked shall no more pass through thee; he is consumed, he is cut off." See the Vulg. and 2 Kings, xix. 35.

C. ii. 2d. — Should not the second כי be rendered, although, and may not the words bear this sense; "for Jehovah *will restore the excellency of Jacob as the excellency of Israel, although* the wasters have wasted them, and have destroyed their branches?"

3d. — Bishop Newcome follows the reading of the Sept. והמרוטים, which I had conjectured to be right before I saw his remarks.

4th. — The grammatical construction requires that we should read רכבים for הרכב, *the chariots*, "The chariots shall rage in the streets." Unless we read יתחוללו for יתהוללו, "the chariots *jump*." See c. iii. 2.

7th. — Instead of והוצב, the Chald. reads some word giving the sense of *queen:* what it was is not easy to guess, as מלכה bears no affinity to it; but the following part of the context makes some such word necessary. Perhaps it might be ושרה, "*and the princess* shall go into captivity." See Lam. i. 1. There seems to be little reason to suppose, with many of the commentators and critics, that *Huzzab* was the name of the queen of Nineveh. See Poole's Synopsis and our version. Two MSS. read בקול for בקול, and for מנהגות it is probable that we should read מתנות; "*and the princess* shall go into captivity; she is carried away,

away, and her maids *mourning with the voice* of doves, and beating their breasts." See Isai. xxxviii. 14; lix. 11; and the Vulg. and Chald.

8th. — One MS. omits the second עמדו; and, instead of repeating it, the Sept. reads לא עמדו; and, if we follow this reading, there is no occasion to suppose any ellipsis, and the words may bear this construction; "*although* the waters of Nineveh were as a pool of waters, yet they shall flow, *they shall not stand*, and none shall turn them back again." Alluding, perhaps to the dykes filled with waters, which the Ninevites had made round their city for security from the enemy, which were broken down. For, as Bochart says, Nineveh was called a pool, "propter aquas urbem ambientes. Ante ultimum excidium Ninevitæ, ut hostem a mœnibus arcerent, *fossas* urbi circumjecerant, quas deductis eo fluminibus aquâ replerunt." See Poole's Synopsis. But this might have been done much earlier, as the words may be translated, according to Vatablus, &c. and our version, "although Nineveh was as a pool of waters *in*, or *from*, *her days*, i. e. of old, yet," &c.

11th. — It strikes me that we should read איה instead of הוא, "where is the habitation of the lionesses and *where* the feeding-place of the lions?" Unless, by a transposition of the letters in איה, and reading היא for הוא, which seems more suitable to the context, we give the words this sense; "*she* was a dwelling to the lionesses and a feeding-place was *she* to the lions."

13th. — The images in this verse at present do not at all correspond with what precedes; but, by reading מכרה instead of רכבה, and חלבאכה for מלאכתה, and בעיט for בעיש, or, as Bishop Newcome would read, בעש, the words would give this apposite sense; "behold I am against

against thee, saith Jehovah, God of hosts, and I will *surely* burn *thy den*, or I will burn thy den *with fire:* and the sword shall devour thy lions, and I will cut off thy prey from the earth, and the voice *of the great lion* shall be heard no more." For the first word see Ps. x. 9; for the second, the verse preceding.

C. iii. 9th. — More than twenty MSS. read לך for לה, and Bishop Newcome has followed that reading; but, instead of בעזרתך, the Sept. reads הזעזריה, " Put and Lubim were *her helpers.*" The pronouns should be uniform.

10th. — Instead of לגלה, which is quite irregular, should we not read תגלה in Niph.?

12th. — The former word ending with כ, probably occasioned its being dropped before תאנים, where it is proper; " *like the figs.*"

16th. — Does not רכביך, *thy chariots,* suit better with the context than רכליך, *thy merchants?* as the locust is as applicable to the one as the other.

17th. — Instead of ונודד, it is probable we should read ונדדו, " and they fly away."

18th. — I had conjectured that we should read ישנו, with Archbishop Secker, for ישכנו, and נפצו, with one MS. and Bishop Newcome, for נפשו, before I had seen their remarks; and the sense is so much improved, from those readings, that the propriety of them is at once obvious. " Thy shepherds slumber, O king of Assyria; thy nobles *are asleep*; thy people *are scattered* on the mountains, and none gathereth

gathereth them together." The Sept. and Ar. read ישן in the singular, *consopivit*, which strengthens the intended reading.

ZEPHANIAH.

C. i. 3d. — Before I had seen Bishop Newcome, I had conjectured that we should read, with Houbigant, והכשלתי; but, if we retain the present text, the more natural version is, according to our translation, "and the stumbling blocks *with* the wicked;" את having often the signification of the preposition *cum*, see Buxtorf: i. e. "idola cum cultoribus suis;" see Poole's Synopsis.

4th. — The Sept. and Ar. read שמות instead of שאר, *nomina* Baalis; but, perhaps, by transposing the letters, we should read ראש, "and I will cut off, from this place, *the head* of Baal, and the name of the sacrificers," &c.

5th. — הנשבעים ליהוה are probably in this place redundant, being not suitable to the context; and it is remarkable that they are omitted in the Ar. version, which in general is a servile copyer of the Sept.

14th. — Would it not be more agreeable to the context to read קל and מהר for קול and מר, "the *swift* day of Jehovah *hasteneth*;" such repetitions being frequent and emphatical. The sense, which the present text, in the latter part of this verse, gives, is not very satisfactory; and, from the consideration of the context, it has occurred to me that it might possibly stand otherwise.

The present text, קול יום יהוה מר צרח שם גבור.

The conjectural reading, קל יום יהוה מהר ומנגב.

"The day of Jehovah is swift, *because of the murderer and because of the thief.*" See v. 9, and 17, 18, where the punishment corresponds with the crime.

C. ii. 2d. — If we consult the versions and the commentators, we shall have some reason to conclude that this verse has been greatly corrupted. One MS. omits the first לא, and all the versions, "*both* of them," which is certainly necessary to the sense, though Bishop Newcome has not noticed it; and, as the Sept. reads, probably, לכם instead of לדת at the beginning of the verse, the text might perhaps stand thus;

בטרם לכם דק כמוץ עברת יהוה — &c. בטרם יבוא — &c. בטרם יבוא

"Before *the fierce anger of Jehovah shall beat you small* as chaff, before," &c.

4th. — If we retain the present reading, ירשוה, it should be rendered, "as for Ashdod, *they shall drive her out* at noon-day."

6th. — As כרת is allowed to be transposed, may it not be the Puh. particle of ברת, *abscidit?* "And the coast of the sea shall be *cut off*, it shall be the habitation of shepherds and the folds for flocks;" i. e. for the shepherds and flocks of the Israelites perhaps, who should afterwards have possession of it, as the next words intimate. The Sept. renders it Κρητη, and, in that case, Bishop Newcome observes, it must be put before גוי.

11th. — None of the versions, except the Vulg. seem to have read רזה, *emaciabit*, and it does not accord very well with וישתחוו. May it not, therefore, be written for רדה, "*for he shall have dominion over* the gods of the earth, and they shall bow down to him, each in his place; even

even all *the gods* of the nations;" reading אלהי for אי? But how far this conjecture may be allowed is submitted to superior judgement.

12th. — המה can never be the true reading. May it not be written, by mistake, for הנה, and belong to the beginning of the next verse, והנה ימ; "*behold*, he will also stretch forth," &c. One valuable MS. omits it.

14th. — Notwithstanding what has been said by so great an authority as Bishop Lowth, of the ו paragogic in the poetical form, I still think that חיתו is written erroneously for חיות. It is not improbable, also, that קול, or, as one MS. has it, קל, denotes some kind of bird, perhaps what we call the *swift*, which frequents uninhabited houses; deriving it from קלל, *velocem esse*.

15th. — אני ואפסי עוד. We have these words likewise in Isai. xlvii. 8; and Lud. de Dieu, being unwilling to admit an ellipsis of the word אין, "quæ sane durissima est," renders them interrogatively, "ego sum, et num præ me amplius?" But, if we consult other passages of Scripture where אין עוד occurs, we may reasonably conclude, from its resemblance to אני going before and איך following, that it has been dropped, and that the text stood thus originally; אני ואפסי אין עוד איך, "I am, and there is *none* else besides me, how," &c.

C. iii. 7th. — The construction of the present text is not very clear; but, if we might read תוכרת for יברת, and עליך for עליה, it might be rendered thus; "I said, surely thou wilt fear me, thou wilt receive instruction: *then thou shalt not be cut off for all the iniquity* which I have visited *upon thee*," &c.

9th. — Before I had seen Bishop Newcome, I had conjectured that we should read אשפך for ארהף, and I am happy in concurring with so learned men as he and Houbigant.

10th. — Bishop Newcome observes that the Sept. reads בנפוצי for בת פוצי, and the Vulg. reads בני for בת, which may be a farther confirmation of that reading; but, from considering the Chald. and Ar. versions, I am more inclined to read באו instead of בת; "from beyond the rivers of Ethiopia my suppliants *shall come*, my dispersed shall bring mine offering." Thirty-eight MSS. read יובילון, which is more regular. See Ps. lxviii. 30.

11th. — More than fifty MSS. read תוסיפי, which is more grammatical.

14th. — Two MSS. read, with the Sept. Syr. Vulg. and Ar. הרחיצי in the singular, and this accords best with the other verbs.

17th. — Perhaps, for יושיע, we should read לְהוֹשִׁיעַ, "mighty *to save*." See Isai. lxiii. 1.

18th. — The Sept. Syr. and Ar. joined ממערה; or, as they probably read, כמועד, with the last words of the former verse, where it affords a very good sense, and is not necessary where it now stands; "he will exult over thee with singing, *as in a feast-day*." And, reading הוי for חיו, with the Sept. Ar. and Chald.; מי נשא with the Sept.; or מי נשאו with the Ar. and Chald.; and עליך for עליה with the Syr. and Chald. together with Bishop Newcome and Houbigant; I would propose this version; "I have taken away the afflicted from thee, *woe to him, or them, that bringeth reproach upon thee.*"

19th.

19th. — Instead of את כל, should we not read את כל אלה, " behold I will do *all these things* for thy sake?" the word אלה being by accident dropped after כל. See many passages where these three words occur.

HABBAKUK.

C. i. 2d. — I think that we should read מחמס, " *because* of the violence." This remark was made before I had seen Bishop Newcome.

5th. — I had also conjectured that we should read, according to the Sept. בגדים or בוזים instead of בגוים. And we should also read, with five MSS. פועל פעל, or, with three MSS. פעל פועל; but the former is preferable. The Syr. Ar. and Chald. supply לכם, conformably to the apostle, Acts, xiii. 41.

9th. — One MS. reads פניו, which is more conformable to the context; and might not the words (supposing מגמת to be transposed) be thus rendered; " *his* face is *before* or *beyond* the supping up of the east wind?" i. e. his appearance threatens greater destruction than the *east* wind, which was very pernicious to the land of Israel; the מ in מגמת being considered as a preposition.

11th. — As the Chaldean army had been before compared to the east wind, perhaps the beginning of this verse might bear this translation; " then *the wind* shall change, and he shall pass away;" i. e. the Chaldean army shall suddenly turn back again; or, his kingdom shall be destroyed. See Dan. iv. 31. I rather think we should read כח, " this is *the strength* of his God;" which makes the sarcasm and following contrast still more striking.

12th.

12th. — For וצור might we not read וצר, "and thou hast founded, or established, *the enemy* for chastisement?" meaning Nebuchadnezzar. See Drusius in Poole's Synopsis, and Jerem. xliii. 10.

C. ii. 4th. — Is it not probable that for עפלה we should read הועפל in Hoph. "behold, *he that is lifted up*, his soul is not upright in him;" or, according to other readings, "*my soul* hath no pleasure in him?" And then we have a pointed description of Nebuchadnezzar's pride. See Dan. v. 20.

6th. — Ten MSS. read בּ.

7th. — For הוּן I would read, with Green, בּוּן, see Isai. xxviii. 7; for יהיר, which is an απαξ λεγομενον, יוּר; and, before I had seen Bishop Newcome's remarks, I had conjectured that we should read גבור and לא, and render the whole thus; "moreover *the mighty man* transgresseth *through wine, he roguth*, and doth not rest; who enlargeth his desire as the grave, and he, like death, is not satisfied," &c. For Nebuchadnezzar might be no less addicted to wine than his son Belshazzar was. This is v. 5 in our version.

8th. — All the versions, except the Syr. favour our translation of the latter part of this verse, which refers the words to the wickedness of the Chaldeans; and this seems to be the easiest construction of them.

9th. — Six MSS. have בוצע in the first place, which is preferable.

10th. — Perhaps ותשא, as נפש is of the com. Gender.

19th.

13th. — Instead of אש, might we read אין, "that the people labour for *nothing?*" which answers better to ריק in the following sentence. Green confesses that he knows not what is the true reading.

14th. — Two MSS. of great antiquity omit כבוד, and it is not found in the parallel place, Isai. xi. 9, "with the *knowledge of Jehovah.*"

16th. — Instead of ימין I would read יין, "the cup *of the wine* of Jehovah shall be poured out unto thee." See Jerem. xxv. 15, and Revel. xvi. 19.

17th. — This verse seems to allude to Nebuchadnezzar's punishment, which is recorded, Dan. iv. 33.

18th. — Seven MSS. read יאמר. This and the following verse may be a description of idols in general, but they may, perhaps, particularly point at the golden image which Nebuchadnezzar set up.

C. iii. 2d. — There does not seem to be any good sense in the text as it stands at present, and the commentators are much embarrassed in their interpretations of it. See Poole's Synopsis. As one MS. reads רויתו for רויתו, might we venture to read, also, רודיעו, and שבי instead of שניכם, rendering the whole thus; "O Jehovah, I have heard thy speech; I have seen, O Jehovah, thy work. *In the midst of captivity make us to live, in the midst of captivity thou shalt acknowledge us,* in wrath thou shalt remember mercy?"

4th. — לו seems to be written for some verb: might it be ילכו or ישלח, "*he sent forth* rays from his hand, or rays *went forth* from his hand?"

6th.

6th. — Two MSS. omit הליכות עולם, and they are not necessary to the sense; "the eternal hills bowed down to him" affording a very good one.

7th. — As the prophet, in v. 8 and the two following verses, seems to recount the wonders done for the sake of the Israelites at the *Red sea* and the river Jordan, the words in this verse may perhaps relate to events which happened previous to them; and, as the Midianites sold Joseph into Egypt, and Potiphar, who bought him, was probably the governor of On at that time, may it not refer to that extraordinary occurrence, in consequence of Joseph's future exaltation, which was the beginning and presage of the glory of the Israelites? On this supposition, might not the text stand thus; תחת און יראו האהלי כושן instead of תחת און ראיתי אהלי כושן; "Aven, or On, *was struck with terror*, the tents of Cushan *were afraid*, the curtains of the land of Midian trembled."

8th. — The horses and chariots of Jehovah are here beautifully opposed to the horses and chariots of Pharaoh, which were destroyed in the *Red* sea.

9th. — As it is generally agreed that this verse refers to giving the Israelites possession of the land of Canaan, by dividing the river of Jordan, I would offer this conjectural reading;

ערה תעיד קשתך — שבעות מטות אמרי — נחרת תבקע ארץ

"Thy bow *made quite bare the seven tribes of the Amorites*; thou didst cleave *the river* of the land." The *seven* nations of the Canaanites might be considered as so many *tribes*, and the *Amorites* are put for all of them, Gen. xv. 16.

11th.

11th. — As this verse evidently refers to Josh. x. 13, and as the verb רם followed שמש according to the Sept. it is very probable that דם is wanting here; "the sun *rested*, the moon stood still." Before I had seen Green's version, I had put this construction on the latter part of this verse; "thine arrows went forth to the light," i. e. *of the sun*; "the glittering of thy spear to the splendor," i. e. *of the moon*; which signifies that the Israelites obeyed these signals of heaven in the pursuit and slaughter of the Amorites.

13th. — Green proposes reading בית רשעים for מבית רשע; but, as רשע seems emphatically to be spoken of *Pharaoh*, should we not rather read ראשים בית instead of ראש מבית; "thou didst wound *the heads of the house of the wicked*," in the destruction of the *first-born?*

14th. — Before I had seen Green's reading, I had conjectured that we should read להפיצנו; and it is not improbable that פרזו is written by mistake for פרעה, and יסערו for ויסער, and that the words refer to Pharaoh's pursuing the Israelites to the *Red* sea, where they were in a manner shut in. "Thou didst pierce through the head of *Pharaoh, when he came as a whirlwind to scatter us*; their rejoicing was as if to devour the poor in his hiding place:" alluding to Exod. xiv. 22.

16th. — Green reads רגז אשרי, "*and my going trembleth under* me," which seems more agreeable to the context.

19th. — More than fifty MSS. read ידריכני in Hiph.

OBADIAH.

V. 3d. — We should either read ארצה or לארץ.

5th. — If we retain איך נדמיתה, they are certainly more properly placed, according to Bishop Newcome, at the beginning of v. 6; but perhaps we might read אתו בדומיה, "if spoilers by night *come in silence.*"

7th. — There seems to have been a corruption and transposition in those two words, יכלו לך, for which I would read אכלי כל; and, placing אכלי before לחמך with Archbishop Secker, render the words thus; "all the men of thy confederacy have brought thee to the border, *all* the men that were at peace with thee have deceived thee, *they that eat* thy bread have laid a snare under thee; there is no understanding in thee." For *snare*, see the Sept.

9th. — May not the words be better rendered thus; "and thy mighty men, O Teman, shall be dismayed, because every one in the mount of Esau shall be cut off;" or, "every one shall be cut off from the mount of Esau?"

13th. — Before I had seen either the Chald. or Bishop Newcome, I had conjectured that we should read תשלח יד for תשלחנה.

HAGGAI.

C. i. 2d. — One MS. reads עד for עת in the second place, which is omitted in all the versions. The former, therefore, is probably the true reading; "the time is not come *as yet* to build the house of Jehovah."

4th. — Before I had seen Bishop Newcome's conjecture, it had occurred to me that we should read עתה for אתם; and, as one MS. reads

the

the words transposed, they might stand originally thus; העת עתה לכם, "is it a time *now* for you?" And this might occasion the omission of the second word.

9th. — For מנה we should read מנו.

12th. — We should read uniformly either שלתיאל, as here, v. 14, and c. ii. 2, or שאלתיאל, as in other places: and this last is favoured by most MSS.

13th. — One MS. reads במלאכת in the singular number, and so the Syr. and Chald. Perhaps המלאכת, *a message*.

C. ii. 5th. — In order to complete the sense should we not supply the verb זכרו, "*remember* the word which I covenanted with you when ye came out of Egypt, and my spirit *abode* in the midst of you: fear ye not?" I do not give the ו in ורוחי the conversive power, as the words seem to refer to a former transaction. See Exod. xl. 34, and Num. v. 3. And the Sept. gave them the past sense.

6th. — If we read אחת מעט היא for עוד מעט היא, there is no occasion for supposing any ellipsis, the construction being regular; "there is yet a little time, and I will," &c.

7th. — ובא חמדת can never be the true text. Bishop Newcome removes the difficulty by reading חמדות, though he has some doubt in applying this word to a person. Might we then read ובוא for ובא, and render the words thus; "and I will shake all the nations *when he cometh*, (who is) the desire of all nations;" the pronoun אשר being frequently understood? See Jerem. viii. 11 and Malac. iii. 12. Consult Blayney's sermon on this text.

9th. — From the great similitude of the letters, it is not improbable that the preposition ב is dropped before כבוד. The objection, made by Dr Heberden, to interpreting this and the preceding verses of the *Messiah*, is, as I conceive, obviated by Mal. iii. 1. Besides, if these words are not understood of the kingdom of *peace* under the *Messiah*, they are not true in any other sense.

17th. — Perhaps, for אתכם, we should read אתיתם, "yet *ye did not come* to me;" from אתה, *venit*. Our version supplies the verb from the Sept. επεστρεψατε,

ZECHARIAH.

C. i. 2d. — The Sept. Syr. and Ar. read קצף גדול in the second place, "with *great* anger;" and this is countenanced by v. 15.

5th. — Thirty-six MSS. read חנביאים, which is the more usual way of writing this word. See v. 4, 6, and elsewhere. And this perhaps is as strong a proof of the corruption of the present text as can be produced; for, by parity of reason, if the word *prophet* should in one or two places be written without the vowel *e*, and in many others with it, would not every one conclude that the former was a mistake?

8th. — Instead of החרסים אשר במצלה, the Sept. and Ar. read חהרים שני מצלים, "between *two shady mountains*.

15th. — If the Sept. and Syr. read the same word with the text, they derived it from שאה, *tumultuari*; but, as one MS. reads השנאנים, perhaps the right reading is השנאיכם, "and with great anger am I angry

angry with the nations, *that hate you*, for, or though I was angry a little *with you*:" one MS. supplying עליכם before מעט.

17th. — It strikes me that the cities of the nations are here opposed to Jerusalem, and that, for ערי מטוב, we should read ערים טובות or ערים טוב; " moreover, proclaim, saying, thus saith Jehovah, the Lord of hosts, *the goodly cities* shall yet be destroyed; but Jehovah will yet comfort Zion, and will yet choose Jerusalem." See v. 21.

C. ii. 8th. — The change of persons in this verse is very harsh; might we, therefore, venture to read כבודכם שלחתי, " *after your glory I will send* to the nations which have spoiled you;" i. e. I will punish them after your restoration to your own country?

C. iii. 5th. — Two MSS. read וילבשוהו, which the grammatical construction requires.

7th. — Instead of מהלכים בין, might we venture to read המלך מבין, " and I will give thee *a king out of the midst* of those who stand by?" See the following verse and c. ix. 9.

10th. — The two last אל seem redundant, but de Dieu supplies מקום. See Poole.

C. iv. 2d. — Twenty-five MSS. read נרותיה, which is more regular.

C. v. 2d. — Is not באמה in both places written for האמה?

9th. — For נשים, perhaps נשרים, *aquilæ*. See Exod. xix. 4.

C.

C. vi. 6th. — I would read בם for בה, "they who *amongst them* were black."

10th. — By transposing the letters we should read בוא; or, with two MSS. בא.

13th. — I must confess it is a bold conjecture, but I humbly conceive that, for שניהם, we should read שניו, and that the words should be rendered in this manner; "and he shall be a priest upon his throne, and the counsel of peace shall be *between his teeth*;" i. e. he shall speak peace unto his people, which was the peculiar characteristic of this priest and king. And we have something similar to this, c. ix. 10.

C. vii. 6th. — May we suppose that the negative particle is dropped before the two first verbs here, "and although ye did *not* eat, and although ye did *not* drink, yet did ye not eat and did ye not drink?" i. e. did ye not act as if you did? See Isai. lviii. 3, &c.

C. viii. 4th. — Twenty-three MSS. read עוד, which is more usual.

5th. — Ten MSS. have ברחבותיה, which is more regular.

11th. — We should either read אהי instead of אני, or else supply the former word. See our version. But the Sept. reads some other verb.

12th. — Instead of השלים, we should probably read תשלום, "for the seed *shall prosper*."

C. ix. 1st. — Instead of עין should we not read עון, "for *the iniquity* of man and of all the tribes of Israel is before Jehovah?" See ל in this sense, Ezek. xii. 3.

4th.

4th. — Perhaps יורשנה might be better rendered, "*shall impoverish her.*" See the preceding verse.

8th. — The grammatical construction seems to require that we should read עליהו, "*through it*;" to wit, the house of Jehovah.

10th. — Before I had seen Bishop Newcome's remark, it had occurred to me that והכרית was the true reading, the י being transposed.

11th. — The construction here seems harsh; might we, therefore, omit את with one MS. and with another read בריתי instead of בריתך, and render the words thus; "even by the blood *of my covenant* I have sent forth thy prisoners from the pit, wherein is no water?" *The blood of my covenant* alluding perhaps to the sprinkling of the blood on the door-posts, Exod. xii. which was typical of the blood of Christ; and *the pit wherein is no water*, to the oppression of the Egyptians, which was prefigured by Joseph's being thrown into the pit, in which it is expressly said *there was no water*, Gen. xxxvii. 24, whence the prophet might borrow this expression.

14th. — Should we not rather read כסערות, "and shall march *as* the whirlwinds of the south;" i. e. with the greatest speed, כ and ב being frequently used for each other?

15th. — Before I had seen Bishop Newcome, I had conjectured that we should read דם for המו; and I think myself happy in concurring with so great an authority as Houbigant, who is supported by the Sept. MS. A. which has το αιμα αυτων.

16th. — Perhaps we should read ורעה for עמו, "and Jehovah, their God, shall save them in that day as the flock *the shepherd*; for the stones

stones *of separation* (as Sanctius renders נזר, see Poole's Synopsis) shall be erected over the land." To preserve the flock from the wolves.

17th. — More than thirty MSS. have בתולות, which is more usual.

C. x. 1st. — Instead of the second יהוה, is it not probable that we should read ויורה, which is supplied by the Sept. and Ar. though they likewise read יהוה after, "ask ye of Jehovah rain, who maketh the latter and the former rain in the season; he will give *you* clouds and abundance of rain?"

2d. — For יענו we should perhaps read ישנו, "therefore they went away, as a flock *wandereth* because there is no shepherd;" or, "therefore they have gone away as a flock, *they wandered*," &c. See, for this reading, Ezek. xxxiv. 6.

3d. — One MS. reads אותו, "and will make *it*," i. e. the house of Judah, "as his goodly horse in war."

5th. — More than thirty MSS. read כגבורים, "*as the mighty ones*," which is preferable.

9th. — Perhaps the latter part of this verse might be rendered better thus, after the Vulg. "and they shall live *with* their sons and return."

11th. — Archbishop Secker is of opinion that גלים and צרה are to be considered as nouns in construction; perhaps, therefore, the true reading may be הצר and גליל, "and he shall pass through the sea *of Tyre*, and shall smite the sea *of Gallilee*;" which might be in some measure fulfilled, Matt. iv. 12, &c. Or, if the present text is retained,

tained, it may refer to the passage of the Israelites through the *Red* sea; "and he shall pass through the *strait* sea, or the *sea of straitness*;" alluding to the narrowness of their passage. "And he shall smite the waves in the sea;" alluding to Exod. xiv. 16, &c.

12th. — One MS. reads וגברתם, "*and their strength* shall be in Jehovah;" which connects better with the following part of the verse.

C. xi. 2d. — As more than forty MSS. read אדירים, perhaps we should read אשרי, "howl, O fir, for the cedar is fallen, the *mighty groves* are destroyed;" which answers to the forest mentioned afterwards.

6th. — For כי, should we not read כן, "*thus* I will not spare any more?" &c.

9th. — One MS. reads ואומר, which is preferable.

10th. — The context seems to require that we should read עמי, "with all *my* people." See Jerem. xxiii. 2.

12th. — The same MS. as v. 9 reads ואומר here.

14th. — It is more regular to read להפיר, as we find it v. 10.

15th. — Houbigant's reading, אויל, is probably the true one. See Bishop Newcome.

16th. — Before I had seen Bishop Newcome, I had adopted the reading of the Sept. Ar. and Syr. הנוע, "*him that wandereth*," instead

of חנער. הנצבה, in this place, seems to be put for some word signifying weak or infirm. Sixteen MSS. read והנצבה.

17th. — As Castalio observes, we should read חאזיל, as in v. 15. See Poole's Synopsis. The *right* hand being equally useful with the *right* eye, is not the second ימינו, or rather ימין, transposed, and ought it not to be inserted after זרועו, "the sword shall be upon his *right* arm and on his right eye?"

C. xii. 1st. — Several MSS. read, with the Sept. the *three* verbs, as the participle benon, נומה, &c. which is preferable.

2d. — Perhaps the right construction may be restored by reading המצור ועל, "even when *the siege* shall be against Judah *and against* Jerusalem." See v. 6, 7.

6th. — I had conjectured, that, instead of תחתיה, we might perhaps read ולא חתת היה, "and Jerusalem shall yet be inhabited, *and there shall be no dread* in Jerusalem;" the negative particle having been dropped in many instances. For this sense, see c. xiv. 11.

7th. — I would read, with two MSS. and the Sept. כבראשנה. See Jerem. xxxiii. 7. Instead of יהורה, in the second place, should we not read יחוה, "that the glory of the inhabitants of Jerusalem should not be magnified *above*, or *against*, *Jehovah?*"

10th. — All the versions seem to have read וחמרו, "*and they shall be in bitterness* for him, according to the bitterness for a first-born;" which answers more exactly to וספדו, "*and they shall mourn.*"

11th.

11th. — הדדרמון. The Syr. as Bishop Newcome observes, reads בר אמון, *filii Amonis*, and the Chald. also; the Sept. הרמון; the Ar. הרמונים; the Vulg. הדרדמון, *Adrademmon*. Some make it the name of a place, others the name of a person. See Poole's Synopsis. After all this diversity of opinions, might not the original text be הדד המון, "according to the mourning *of the routed army* in the valley of Megiddo;" הדד being the Hoph. of נרד? See Job, xx. 8. It is written מגדו in every other place where it occurs.

C. xiii. 2d. — All the versions supply שקר after נביאים, "and the *false* prophets also."

4th. — Thirty-one MSS. give מחזיתו, which is more usual. See Isai. xxii. 1; Joel, ii. 28.

5th. — Instead of אדם הקנני, perhaps we should read אדמה קנני, "for *the ground hath possessed me* (i. e. employed me) from my youth." See Prov. viii. 22.

6th. — One MS. has הוכתי in Hoph. which is better; and, perhaps, for בית we might read בד, "those which I have been stricken with *by the hand* of my friends."

7th. — Before I had seen Bishop Newcome, it had occurred to me that we must read אך, to reconcile the prophet and the evangelist.

8th. — Fifteen MSS. have ויגוע.

C. xiv. 5th. — As ונסתם ends in מ, it is not improbable that the same letter is dropped from before גיא; "and ye shall flee *into the valley* of the mountains." Bishop Newcome, "*by the valley.*"

11th. — Five MSS. read חרב for חרם, "and there shall be *desolation* no more." But the text may stand.

13th. — One antient MS. reads והחזיק in the singular, which is more agreeable to the context; and thirty ביד, with the preposition, which is more usual after this verb.

18th. — If we retain the second ולא, though there are very good reasons to the contrary, see Bishop Newcome, we must supply יהיה הגשם after עליהם, as in the former verse; "*and there shall be no rain* upon them, there shall be the calamity," &c.

20th. — The versions read והיו, "and the pots in the house of Jehovah *shall be*," &c. and this is most probably the true reading.

MALACHI.

C. i. 14th. — To complete the sense we should read, as in Lev. xxii. 19, זכר תמים; "But cursed be the deceiver, who hath *a perfect* male in his flock," &c. The Syr. seems to supply the word. See Walton's version.

C. ii. 3d. — Whether we read, with Bishop Newcome, according to the Sept. גרע, or, with the present text, גער, though the former is more pertinent, as alluding to Aaron and his sons, we should read it in the participle benon. Perhaps, for אליו we should read אלה, "and *a curse* shall take you away."

5th. — Perhaps, for מורא we should read למורא; "my covenant of life and peace was with him, and I gave them unto him *for reverence*, and

and he feared me, and he was dismayed for my name's sake;" i.e. he was afraid to offend me, lest he should forfeit the promised blessings of life and peace; a conduct directly opposite to that of the Levitical order, in the times of the prophet. Bishop Newcome has omitted the word שמי, but assigns no reason for it.

6th. — בשלום should be here rendered, *in integrity*, and may relate to the true worship of *God*, as equity may relate to his *neighbour*.

10th. — Twenty-three MSS. read אבותינו, which is more eligible.

11th. — From the circumstances of the context, and the reading of one MS. I am induced to think, that the text might originally be ויעל בבית, "*and went up to the house* of a strange god;" which is favoured by the Sept. *καὶ επιτήδευσεν εἰς θεὸς αλλοτρίυς*; for, what does the marriage of a daughter of a strange god refer to? The Syr. and Ar. read differently also.

12th. — If we compare the several versions, we shall have reason to conclude that they read very differently, and the various explanations given of the present text make the genuineness of it dubious, (see Poole's Synopsis, Bishop Lowth, Newcome, &c.) and are not altogether satisfactory: instead, therefore, of ער וענה, might we venture to read ערי עד, and, reading ממגיש, with Houbigant, translate the words thus: "Jehovah will cut off the man that doeth this *for ever* from the tents of Jacob, and *from bringing* an offering unto Jehovah, the God of Hosts?" The change of the letters is very small, and might be easily made by transcribers, as many certainly have been.

13th. — Whether we read שנית, or שנאתי, with the Sept. I think we should read ימאן for אין; "*he will* still *refuse* to regard the offering,

and

and to receive it with good will from your hands;" as probably ולקחות is put for ולקחה, the infinitive with the feminine termination.

15th. — It is a very difficult matter to recover the true reading and construction of these words, but, from considering the several versions and critical remarks, I would offer the following:

לא אחד עשה שאר ורוח אלוה — מה האחד מבקשי זרע
לכם — ונשמרתם ברוחכם ובאשת נעוריכם אל תבגדו:

"*Did not God* make *one flesh and spirit?* Why *do ye seek a strange* seed *for yourselves?* But, take heed to your spirit, *and deal not unfaithfully* with the wife of *your* youth." Though I have partly adopted Bishop Newcome's transposition, at the beginning of the verse, I do not see any authority for it from any MS. Two MSS. read תבגדו, which is likewise authorised by the next verse; for האחד, see Capellus, in Poole's Synopsis.

17th. — For או איה I would read ואיה; "*but where* is the God of Judgement?" See Jeremiah, ii. 28.

C. iii. 1st. — Two MSS. read שולח, which is preferable.

2d. — Two MSS. read יגלגל; see Ps. lv. 23.

7th. — I think we should read מימי; unless we read הלא מימי, "*Have ye not from the days* of your fathers?" &c.

9th. — Instead of כלו should we not read כול?

14th. — For קדרנית should we not read קדרים? See Job, v. 11.

19th.

18th. — For לאשר and לרשע, should we not read ואשר and ורשע? See Gen. i. 4. Bishop Newcome justifies the text, from other instances and from Noldius. But, if the ל for the ו was idiomatic, one would think it would have occurred still more frequently; and I cannot help thinking, that what are mere errors of transcribers are sometimes considered as idioms.

A

SERMON

ON

JEREMIAH,

C. xviii. 14,

INTENDED FOR A VISITATION.

Will a man leave the snow of Lebanon, which cometh from the rock of the field? Or shall the cold flowing waters, that come from another place, be forsaken? JEREM. xviii. 14.

THE integrity and perfection of the Holy Scriptures, in their original language, has been maintained and contended for by persons of directly opposite and contrary sentiments, and from motives entirely repugnant to each other. Some, out of the strictest regard and reverence to them, as the words of eternal life, have been inclined to imagine, that, as they were originally given by divine inspiration, it is impossible that one tittle of them should fail; and that it is a kind of blasphemy to suppose that God has not been as careful in preserving, as in delivering, the sacred oracles of truth. Others, again, having observed not only many improprieties but even *contradictions* in some parts of the *Hebrew* bible, have taken advantage of this opinion, strenuously maintaining the genuineness of its present state, in order to depreciate and invalidate the authority of the whole.

But as this supposition of the integrity of the *Hebrew* text, among the former class of men, proceeds from an unwarranted zeal, and is without any foundation, (witness the authority of the MSS.) so the conclusion, which the latter would deduce from it, of course falls to the ground. For, though it must be granted, on the part of religion, that, through the mistakes and oversights, we might add also the *wilful corruptions*,* of transcribers, errors have crept into the sacred writings, otherwise God must of necessity be made the author of contradictions, the infidel cannot deny but that these errors are of such a nature, as by no means to be prejudicial to any *fundamental* doctrines of faith or practice.

* See Kennicott's Gen. Dissert.

Notwithstanding,

Notwithstanding, therefore, the additions, mutilations, and corruptions, which the sacred text has suffered through the ignorance, inadvertence, and malice, of frail and designing men, the word of God standeth fast against all the fiery darts of profane infidels, upon this firm, unshaken, foundation, that *it always hath been, and always will be, able to make men wise unto salvation.*

So far, then, ought we to be from apprehending that any consequences, derogatory to the honour or authority of the Scriptures, may arise from admitting the errors and mistakes of copyists, that the contrary persuasion has, more particularly within the last century, given birth to a more free and impartial examination of the word of God, and opened a very large field for Scriptural criticism; which has enabled several very learned and ingenious divines to reconcile many *apparent* contradictions, to correct and supply many *interpolations* and *defects*, and to elucidate and illustrate many *obscure* passages: (witness the incomparable labours of the late learned Bishop Lowth, Dr Kennicott, &c.) And let it not be considered as an instance of affected pride and arrogance in one so far inferior, and so little equal to the task, to attempt to make discoveries which have escaped the discernment of such able critics. For, the well-intended endeavours of the meanest of the stewards of the mysteries of God, to understand and explain the Scriptures, it is to be hoped may meet, if not with approbation, at least with *venial* indulgence. And, on this presumption, I shall proceed to my designed observations on the words of the text, which, with the application I shall draw from them, may not be altogether foreign and impertinent to the present occasion of our assembling ourselves together.

That the passage under our consideration does not stand in the present text as it did originally, seems very probable for the two following reasons; the various versions of it, and the opposite constructions put upon it by those who have attempted to explain it, which have been as numerous as upon any part of the *old* testament.*

But, not to trouble you with the recital of these several opinions, I shall only observe that those translators who propose an antithesis in each member of the verse, which is wholly lost in our version, seem to come nearest to the intention of the prophet. To complete which antithesis, it is necessary, as Grotius and others have observed, to suppose a transposition and to supply a preposition; but, notwithstanding these alterations, the sense generally given to the words is not very applicable to the subject in hand, which is, to set forth, in the most striking light, the unprecedented ingratitude of the Jews in their idolatrous worship. If, therefore, we might be permitted to change the position of one letter in the first hemistich, and to add the same in the second, which might be easily dropped from the sameness of that which follows, reading, also, with two antient MSS. ינמשו for ינחשו, instead of the present reading,
חיעוב מצור שדי שלג לבנון — אם ינחשו מים וריח קרים נוזלים, we should have this;

* See Crit. Sac. Bib. Mag. Poole, Blaney, &c.

חישב זור שדי משלג לבנון — אם ינמשו ממים זרים קרים נוזלים, which would give this apposite sense; "*shall the rock of the Almighty be left for the snow* of Lebanon? Or shall the cooling streams be forsaken *for strange waters?*" Or, the streams *springing out of a fountain*; which sense, Taylor, in his Concordance, gives to קרים, deriving it from קור, *fodere fontem*. Though it may perhaps be derived from קרא or קרה, *occurrere*, in allusion to the waters flowing out of the rock to *meet* the children of Israel and to relieve them. And, though this transposition and addition of the מ is not authorised by any MS. it varies as little from the text as any that has been proposed. The construction put upon the latter part of the text receives some countenance from Junius's translation, which we have in the margin of our bible; but the version of the whole, which corresponds most nearly with that now offered, may be found in the learned Mr Lowth's commentary, "*shall one leave the moisture of the field for the snow* of Lebanon? Or shall the *running* waters be forsaken for the *muddy* or *strange* waters?" And, translating the verse thus, says he, it is exactly parallel with Ch. ii. 13, 18. Now, to pass over the objections which may lie against interpreting מזור, the *dew*, or *moisture*, the similitude between the passages here referred to, and that before us, may appear much stronger, perhaps, by giving the words the proposed sense, *the rock of the Almighty*. For, it is very obvious to observe that this expression has a beautiful allusion to the rock in Horeb, mentioned Exod. xvii. 6, out of which there came a most plentiful supply of water for the children of Israel, when they were just dying for thirst: whence Jehovah is often emphatically styled *the rock*. And it is also remarkable, that, in Ps. lxxviii. 16, where this wonderful transaction is most beautifully described, the very word נוזלים is made use of, "he brought *streams* also out of the rock;" and, by thus rendering the verse, it contains a most severe sarcasm upon the Jews for forsaking the rock of their salvation, i. e. *Jehovah*, to follow the vain and empty idols of the heathen; which will appear more fully by a recital of the whole passage. "Now therefore go to, speak to the men of Judah and to the inhabitants of Jerusalem, saying, thus saith the Lord, behold I frame evil against you, and devise a device against you. Return ye now every one from his evil way, and make your ways and your doings good. And they said, there is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart: (a rebellious declaration, very similar to that in Exod. xvii. 3.) Therefore, thus saith Jehovah, ask ye now, among the heathen, who hath heard such things? The virgin of Israel hath done a very heinous thing. Shall *the rock of the Almighty* be left for the snow of Lebanon? Shall the cold, or cooling, streams be forsaken for strange waters? Because, or rather *but*, my people hath forgotten me; they have burnt incense to vanity, and they have caused them to stumble in their ways from the antient paths, to walk in paths, in a way not cast up."

That this is not an improbable sense of the words may, perhaps, be farther confirmed from its remarkable correspondence with other passages in the prophet, who, in the preceding chapter, expresses himself thus: "O Lord, (or rather *O Jehovah*,) the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me (rather from *thee*) shall be written in the earth, because they have forsaken Jehovah, the fountain of living waters." For, if we consult the MSS. with the Sept. Vulg. and Ar. it may appear probable that, for ואמרי, we should read ומקוריך. Again,

in

in c. ii. God expostulates with the Israelites in a very pathetical manner: "Pass over the isles of Chittim, and see, and send unto, Kedar, and consider diligently, and see if there be any such thing. Hath a nation changed their gods, which yet are no gods? But my people hath changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith Jehovah; for, my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (But, for חרבו, which, in this place, does not suit the context, it is probable that we should read חרבה; "Be astonished, O ye heavens, at this, and be ye very *much* afraid, saith Jehovah:" which is favoured by the Syr. version, and for this reading see 2 Sam. xii. 30.) Again, at the 17th verse, "Hast thou not procured this unto thyself, in that thou hast forsaken Jehovah, thy God, when he led thee by the way? (i. e. in the wilderness, when they forsook the fountain of living waters.) And now what hast thou to do in the way of *Egypt*, to drink the waters of *Sihor*? Or, what hast thou to do in the way of *Assyria*, to drink the waters of the *river*?" Now, if I may be allowed a farther conjecture, perhaps the *snow of Lebanon*, in the words of the text, may answer to the *waters of the river*; i.e. *Euphrates*, which was situated in that part of the world, and the *strange waters* to the *waters of Sihor*, or *Egypt*; which are, most probably, described by the very same expression, 2 Kings, c. xix. where Sennacherib, boasting of his extensive victories, delivers himself in this blasphemous strain; "With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, and the choice fir-trees thereof; and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged, and drunk *strange waters*, and with the sole of my feet have I dried up all the rivers of *besieged places*." Or, as these last words are rendered by the learned Bochart, all the *rivulets of Egypt*. To confirm which sense of the word מצור, Mitzor, as signifying Egypt, it may not be improper to cite a passage in Micah, c. vii. 12, (where the same word occurs in the same sense, according to the best commentators,) which, rightly translated, gives an exact description of the land of Israel: "In that day shall he come, even to thee, from Assyria, and the cities *of Egypt*, and from *Egypt*, even to the river, (i. e. Euphrates,) and from sea to sea, and from mountain to mountain." Unless, for ועד, we might read ועד; "from Assyria, *even to Egypt*:" which is countenanced by the following part of the context.

But a farther reason why the *rock of the Almighty* was contrasted with the *snow of Lebanon* might be, that, as snow in the hot countries was deemed a necessary, the snow of *Lebanon* might be in particular estimation with the Israelites. And the learned Dr Hunt, on Prov. xxv. 13, informs us, that it is the custom to this day, in the *East*, to preserve snow in vessels under ground. As this mountain, then, lay to the *north* of the land of Judah, and the *strange waters*, or *Egypt*, to the *south*, the words under consideration might be intended to describe the total defection of the house of Israel from the true God to the gods of the nations.

Having now finished the observations I designed to make on the words of the text, which, with the greatest deference and diffidence, are submitted to superior judgement, and adding only a

remark of the learned collator of the MSS. very apposite to this purpose, that it is very necessary sometimes to correct the text by mere conjecture, when the Hebrew MSS. and antient versions give us no assistance, I shall proceed to make the intended application.

First, then, shall the rock of the Almighty be left for the snow of Lebanon? Shall the cooling streams be forsaken for strange waters? Or, to drop the figure, and speak in the plain and nervous language of the apostle, "shall we not count all things but loss for the excellency of the knowledge of Christ Jesus, our Lord?" Shall we not prefer the oracles of God before all the wisdom of this world? Not that we intend any disparagement to *human* learning; for, that, under proper regulations and restrictions, is highly useful, and even necessary, to any great proficiency in Scriptural knowledge; and, whilst it is made a handmaid to spiritual science, it serves many noble and laudable purposes. Witness the distinguished labours of Boyle, Locke, and Newton. Our meaning, then, is only this, that the study of the Scriptures, as it is the more immediate province of the stewards of the mysteries of God, ought to be the first object of their care and attention. For, every Scribe, who is instructed unto the kingdom of heaven, in such a manner as to teach others the way of God truly, is like unto a man that is a householder, who bringeth forth out of his treasures things new and old. And, that the man of God may be perfect and entire, wanting nothing as a preacher of righteousness, he will be conversant with the law as well as the Gospel; for, by being well versed in the rudiments of the *former*, he will be much better grounded in the principles of the *latter*; the law, in this respect, being properly called our *schoolmaster* to bring us unto Christ; the *letter* of which is oftentimes a proper clue to the *spirit* and true meaning of the Gospel; as those remarkable words of the apostle, in some measure relative to those under our consideration, may testify; "for, they drank of that *spiritual rock* that followed them, and *that rock* was Christ."

Now a highly useful, if not absolutely necessary, step to studying the law and the prophets, to the best advantage, is an acquaintance with the language in which they were originally written. How much light has been thrown upon them by the critical researches of persons versed in the oriental languages, since the revival of learning, must be obvious to every reader. And how much more may we still hope for from the great assistances which the laborious collation of the MSS. and the daily proficiency in these languages must afford.

Nor let any supposed inutility of searching the Scriptures in this manner be a discouragement to the proper pursuit of it. For, though it may be urged that, as such an inquiry relates only to *non-essentials*, it is unnecessary; yet, surely, if the genuine reading of any passage of sacred writ may be obtained thereby, it is at least as valuable an acquisition as the most judicious correction of any heathen authors, which, either as to the dignity of the subject or the sublimity of the expression, are like to the *snow* of Lebanon, when compared to the *rock* of the Almighty, and are but

but strange waters in comparison of that fountain of living waters which springeth up into everlasting life.*

Men of the greatest abilities and most indefatigable application have, for many ages, been continually searching into this invaluable treasure; and there is still reason to exclaim, with St Paul, "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgements, and his ways past finding out!" Which awful reflection of the apostle points out to us this useful caution, that the study of the Scriptures should be pursued with the greatest humility as well as attention; and that, in this respect, we should be particularly observant of the direction of the apostle, "not to think of ourselves more highly than we ought to think, but to think soberly." For, though the private interpretation of the Scriptures is a privilege to be inferred from our blessed Saviour's express command to *search* them, yet we must take heed that we do not make a wanton and fanciful use of them, and thereby sacrifice the desire of coming to the knowledge of the truth to a warm imagination. For, those who labour in the word and doctrine should make it their first business to shew uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, and that may minister grace unto the hearers.

But, to complete the character of the faithful steward, we must take especial heed to ourselves as well as our doctrine; and let our superior knowledge in spiritual things be distinguished by, and adorned with, a suitable exemplariness in all holy conversation and godliness. The same critical exactness which tends to the improvement of our mental endowments should be extended to our personal conduct. Every the minutest *peccadillo* must be corrected, and every the nicest *punctilio* be observed, that we may cut off all occasion from *them* who desire occasion to blaspheme. Notorious vices render the *clerical* character odious: levity and indecency of manners, in any respect, make it contemptible. The utmost circumspection, therefore, is requisite, that, giving no offence in any thing, the ministry be not blamed. That which is *excusable* in the *laity* may be *culpable* in the *clergy*; and, though it be enough that the *disciple* be *as* his master, he should not be *above* him in things that pertain unto life and godliness. And, that the rock of our salvation may not prove a stone of stumbling and a rock of offence, we should build upon this foundation only gold, silver, and precious stones, that so all the building, being fitly framed together, may grow into a holy temple in the Lord; being confident of this very thing, that if any man's work abide, which he hath built thereupon, he shall receive a reward from the Lord, Jehovah, who is everlasting strength. To whom be ascribed, &c.

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* See Lowth's Second Lecture on Heb. Poetry.

A DISSERTATION ON *AMOS*, C. v. 26, AND *ACTS*, C. vii. 43.

Wherein the Words of the Prophet and St Luke *are considered, and a different Reading and Construction of the Prophet's Words are proposed.*

It has been observed, by writers of great eminence,* that whenever the authors of the *new* Testament quote passages from the *old*, according to the Sept. version, apparently differing from the present text, the *former* must certainly be right, and the *latter* must have undergone some corruption since the time of the making of that version. And this argument would undoubtedly be conclusive, if no instances could be produced, in which it is quite evident, that the Evangelists and Apostles follow the Greek version, when a better sense may be had from the original. But examples may certainly be brought, which will clearly evince, that the writers of the new Testament adhere to the Sept. translation, when the text will admit of a very different and much better construction.

* "Non dubito asserere tanti faciendam esse versionem Sept. Christianis, ut, si hodie aliquid reperiatur in textu Heb. diversum ab eo quod citatur in novo Testamento, ubi ratio habita est editionis Sept. interpretum, statuendum omnino sit, veram lectionem esse potius *istam* quæ apud Scriptores novi Testamenti legitur, quam *eam* quæ in codicibus Ebræis hodie exstat; et si quid in novo Testamento citatur, quod in veteri Hebræo non exstat, id ex novo supplendum esse." Episcopii. Instit. Theolog. lib. iv. c. 21. See also Jackson's Chronol. vol. iii. p. 199.

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The apostle, Rom. iii. 4, gives the translation of the Sept. to this purport, "that thou mightest be justified in thy sayings, and mightest *overcome* when thou art judged:" whereas, the text, conformably to our Bible version, runs thus, Ps. li. 4, "that thou mightest be justified when thou speakest, and *clear* when thou judgest." For, as the words of the Psalmist are spoken of God in an *active* sense, as virtually passing sentence upon David, by punishing him for his sins, and not in a *passive*, the proper sense of the verb תזכה, *tischeh*, (or, as Bishop Hare, in conformity with most of the versions, would read, ותזכה,) is, "thou (or *and thou*) shalt be *clear*," i. e. free from all imputation of partial judgement; and, though the verb זכה, *zacheh*, in the Syr. may signify *vincere*, it does not seem to be the genuine import of it here.*

Again, the apostle, Heb. xi. 21, following the version of the Sept. where he is speaking of Jacob's blessing Joseph's sons, says, that he *worshipped* upon the top of his staff. But, the original word וישתחו, Gen. xlvii. 31, should be rendered, with Pagninus, according to its *primary* signification, *incurvavit se*, "and he *bowed himself* upon the top of his staff;" i. e. not being able to support himself any longer, he rested his head upon it. Dr Randolph would preserve both the senses of the word; "Jacob *worshipped* God, and, being old and feeble, *supported himself by leaning* on the top of his staff."† But, as we cannot well suppose that both of them are here included, I should prefer the latter, as, in order to comprehend both senses, several words must be understood.

Another passage is that of the apostle St Peter, Acts, ii. 24, where, speaking of the resurrection of Christ, he quotes a passage from Ps. xviii. 4, according to the Sept. version, though, as it is generally allowed, the word חבלי, *chebli*, should, in this place, be translated the *cords* of death, (not ὠδῖνας, the *pains* of death,) as it is rendered in the margin of our Bible, here and 2 Sam. xxii. 6, agreeably to the Syr. Vulg. and Pagninus's Version.‡ The reason for the apostle's so closely adhering to the Sept. version, in this instance, is probably the high veneration and esteem it was held in by the Jews at that time, who made it at least of equal authority with the text; and this

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* "Græci reddiderunt καὶ νικήσεις, ex *Syriaca* verbi affinis significatione, quem errorem sæpius errarunt. Verum *clerici* paraphrasis videtur esse optima horum verborum interpretatio; "adeoque quod dicis justum est, vereque de me *judicas*." Hare in Ps. li. 4.

† See Randolph's Comparison of the Prophecies and New Testament; and Hody Hist. Heb. Textus, lib. iii. p. 1, c. ii. sect. 68.

‡ "It is plain that חבלי signifies *cords* or *snares*, from their surrounding him." Mudge on Ps. xviii. And Lorinus observes, that from חבל, chebel, the word *cable* is probably derived: see also Calassio's Concordance.

partiality

partiality may account likewise for St Stephen's following this version of the prophet Amos, which, for reasons to be assigned hereafter, I cannot think conveys the true sense and meaning of the original words; and as, in order to reconcile them with the Greek translation, a transposition of words and syllables must be admitted, I could wish to submit one to the consideration of the learned, which seems to give a more easy and apposite sense. The words of the prophet at present are, "but ye have borne the tabernacle of your Moloch (or, as the margin, Succoth, your king,) and Chiun, your images, the star of your god which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus." The words of St Stephen, in the Acts, run thus; "yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures, which ye made to worship them; and I will carry you away beyond Babylon."

My first business, then, shall be to shew that the Sept. version probably does not give us the true sense and meaning of the prophet's words. That כיון, Chiun, should be rendered Ραιφαν or Ρεμφαν, and is to be understood of the Egyptian god *Saturn*, i. e. the *planet* Saturn, is a supposition that has many difficulties attending it, though supported by great authorities. For, first of all, some of the antient versions differ widely from the Sept. The Chald.* renders the word exactly conformably to the Hebrew diction, "et *Chiun*, imaginem vestram," *and Chiun, your image.* The Vulg. gives us, "et *imaginem idolorum vestrorum*," *and the image of your idols;* supposing it to be an appellative noun. And, indeed, if it was a proper name, denoting any particular deity, I should agree, with Lud. Capellus† and the learned Dr Kennicott, to transpose the words of the text, so that the *star* here might answer to the *tabernacle* going before; as it is observed, by some learned authors, that some of the planets were worshipped under the figure of a star.‡

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* See Walton's Polyglot.

† Certum est, Stephanum secutum esse non hodiernum Hebræum, sed Græcum Sept. interp. qui eodem plane modo etiamnum in Græcis se habet, quomodo a Stephano citatur; nisi quod in quibusdam codicibus Ραιφαν legitur (quæ videtur melior lectio) pro Ρεμφαν. — Textus Hebræus sic habet, Amos, v. 23: ונשאתם את סכות מלככם ואת כיון צלמיכם כוכב אלהיכם אשר עשיתם לכם Sept. autem interpretes sic omnino videntur legisse;

ונשאתם את סכות מלכתם ואת כוכב אלהיכם ריון צלמיכם אשר עשיתם לכם.

See, also, Gen. Dissert. to the collation of the Hebrew MSS. sect. 73, where the only difference is, that Dr Kennicott preserves מלככם instead of מלכם, and כיון, Chiun, instead of ריון, Reivan, which Lud. Capellus was obliged to read in order to justify the Sept. and St Luke's version.

‡ "Saturnum Syri *Rimmon* vocabant, colebantque non in forma regis, sed in forma *stellæ*." Grotius, in Acts, vii. — "Erat simulacrum Moabitarum cum gemma pellucida et eximia, in summa fronte ad figuram *Luciferi*." Drusius, in Acts, vii.

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But, as Drusius remarks, the word *Remphan* assumes as many shapes as the chameleon.* Those who take it for a heathen deity differ greatly in their opinions what deity it is. Vossius supposes it to be the moon;† others think it to be Hercules;‡ another tells us that it was Venus; § but Bochart and many others assert that Chiun in the prophet, and Remphan in the Acts, are spoken of the planet Saturn. In order to support which opinion, they are obliged to maintain that the כ must be changed into ר, as Reivah was the Egyptian name of the planet Saturn. Though others, on the contrary, assert that Chiun, or Chon, was the name of an idol worshipped by the Persians and Ismaelites; which, through ignorance, the Hebrews miscalled Reivan, which signifies a giant or healer, from רפא, Repha, *sanare*.‖

But, from this diversity of opinions, may we not be led to conclude that it is not the name of any deity at all? Nay, those very persons who suppose Chiun to be the *planet Saturn* vary very

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* "Locum hunc difficilem (Act. vii. 43) faciunt voces aliquot corruptæ, quæ mirandum in modum torquent interpretes. Quid Remphan? Non magis chamæleon in colore quam hoc nomen variat in Scripturâ, ut vel inde jure merito quis intelligat locum a librariis corruptum esse." Crit. sac. tom. vii. p. 2208.

† "Sane ut Chiun Lunam vel hesperum credam, proprietate vocis etiam compellor: — sed malim multo intelligere *lunam*; tum quia lunæ is honos magis convenit, tum maxime quia Arabes non alios agnoscunt deos, quam Dionysium, hoc est, solem, et Uraniam, hoc est *lunam*." Vossius de progres. Idolol. lib. ii. c. 23.

‡ "Qui (i. e. Hercules) a gentilibus teste Gyraldo Hebræa voce Con, vel Conen, appellabatur." Tirinus in Amos, v. Bib. max. tom. xii. and Godwin's Ant.

§ Hunc Rephan dicunt fuisse stellam Veneris, quæ nunc præiens Solem vocatur Lucifer, vespere sequens Hesperus." Menoch. in Amos, v. Bib. max. tom. 12.

‖ See Hody, de Græc. vers. p. 115, and Tirinus, in Amos, v. "Sed male utrique," says Dr Hody, "et agnoscit eruditissimus Seldenus se omnino nescire quare Rephan pro Ciun interpretes substituerunt. Ratio mihi in promptu est, Ciun, enim, sive Saturnus, appellatus est apud Egyptios, Rephan, ut patet ex Coptica tabula planetarum apud Prodromum Coptum. Et hinc conficitur Amosi quoque interpretem ex Egypto fuisse, et illius regionis vernaculam linguam intellexisse. Non enim nomen Egyptiacum, Rephan, sed vel Ciun suum, vel Græcorum κρονος, posuissent Hierosolymitani." But, to support this argument, it must be shewn that the word *Chium*, in the *Hebrew* language, denotes the planet Saturn, as Reivan does in the Coptic; which seems to want proof, though Dr Hody has asserted it upon the authority of Dr Pocock, lib. iii. c. 2, sect. 39.

 much

much in their own accounts. Spencer himself seems to allow that it may be understood of little images, made in such a manner as to be carried about with ease.* And, if we consider the sense of the Hebrew root, which signifies *aptavit, collocavit,*† &c. the noun may not improperly denote a *shrine*, or little temple, in which the idol-deity was placed: for, that they had these portable shrines may be gathered, not only from heathen authors but from the account we have in c. xix. of Acts, of *Demetrius*, the silver-smith, "who made silver shrines for *Diana*," the same deity with the Egyptian *Isis*, or the *Moon*: for, as Cicero observes, "Lucifera Luna est Diana." And the word נאוֹת, here rendered shrines, i. e. as Grotius remarks, "exiguas ædiculas argenteas, et in iis simulacrum Dianæ," may perhaps be derived from the Hebrew word נוה, *naveh*.‡ Brooklesby likewise acknowledges that by Saturn may be understood the Sun.§ Nor, indeed, does there seem to be the least propriety in the Israelites worshipping the planet Saturn, in preference to the rest, in their sojourning through the wilderness, to which period the words of the prophet most probably refer.‖ Besides, it is reasonable to suppose, that, by *Saturn*, in the pagan theology, we are to understand the *Sun*, who was the *Moloch*, *Melech*, or *Milchom*, of the Ammonites, mentioned

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* "Amosi סכות, (Succoth,) præcipuè de templis aut tentoriis parvulis, et *Chijun* de simulachris minusculis, opere facili circumgestandis, intelligenda videntur." Tom. ii. de leg. Heb. p. 671.

"The tabernacle of Moloch was a shrine, with the image of the deity placed within it; so were, also, the thensæ, or lecticæ, among the Romans." Lowth's Paraphrase.

"Because they made images of their gods, and put them into shrines; therefore the prophet calls them צלמיכם, images of their gods." Whitby, on Acts, vii. But צלם refers to the image and not to the shrine.

† "In Hebræo est Kiun, quod si deducas a radice Kon, (quod significat apparare, concinnare, erigere, firmare,) apte designabit imaginem, seu statuam, concinne apparatam, erectam ac firmatam ad cultum." Tirinus. Bib. max. in Amos.

‡ For, though the word נאות is immediately derived from the verb נוה, yet this verb seems to come from נוה, habitare.

§ See his works, p. 225.

‖ "That they were guilty of this idolatry, whilst they continued *in the wilderness*, we cannot doubt if we believe the prophet Amos." Whitby, on Acts, vii. 43.

"It is probable the Israelites were addicted to this kind of worship in the wilderness, because it is so severely prohibited, Lev. xx. 25." Lowth's Comment. on Amos, v.

just

just before; whom the authors of the Universal History make to be the same deity with Chiun.* But it does not seem very likely that the prophet would, in so short a compass, have made use of two names to express the same deity by. And, indeed, this is a reason to me that *Chiun* does not denote *Saturn*, or the Sun, as he has been described already under the title of *Moloch*. For, that by this name we are to understand the Sun may be confirmed by many and great authorities,† who was also called Baal, or Bel,‡ which are synonymous words, the one signifying *king*, the other *Lord*, and might be given to the *Sun* as the governor and ruler of the day, according to Gen. i. 16, 18. As Horus, the supposed son of those Egyptian deities, *Osiris* and *Isis*,§ i. e. the *Sun* and *Moon*, evidently derives his name from אור, *Or*, lux or ignis.

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* But if Chiun, or Rephan, were the planet Saturn, which they affirm, how could he be the same with Moloch, or Baal, who is allowed to be the Sun by those very authors they refer to. See Antient Universal History, vol. vi. folio, p. 683. "If we diligently observe histories, we shall find such a confusion of the planets, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*, so it was sometimes called *Jupiter*, sometimes *Saturn*; and concerning *Baal* this is evident. Hence, Jupiter was called, by the Phœnicians, *Baal Samen*; which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympius, the Lord of heaven*. For *Baal* signifies *Lord*, and *Shamain, heaven*. And what is this *Lord of heaven*, in the theology of the heathens, other than the *Sun*? Concerning *Saturn*, it is apparent that the *Sun* was worshipped under his name: and that passage of Amos, v. 26, except I am deceived, relates to the worship of the *Sun*, which I would translate thus; "But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god which ye made to yourselves." Godwin's Antiq. lib. iv. c. 2.

† "Præcipue *Solem* intelligi per *Molochum* multis indiciis elucet." Vossius, de orig. Idolol. lib. ii. c. 5. See, also, Calmet's Dictionary, under the word Moloch.

‡ "Apposite *Soli* dederunt (Assyrii) nomen *Beli*, uti Moabitæ Molochi. Nam uti hoc *regem*, ita *Baal* et Bel *dominum* significant." Voss. de orig. Idolol. lib. ii. c. 6. *Adonis*, likewise, another title of the sun, is manifestly derived from the Hebrew word אדון, Adonai, which signifies *dominus*.

§ "Sit Osiris, sive quodcunq: aliud ab Hierophantis usurpatum nomen, ad unum tandem *solem* antiquissimum gentium numen redeunt omnia. Lunam Egyptii matrem mundi vocitabant. Nec sol magis rex cæli quam luna regina." Selden de diis Syris. Synt. i. c. iv. 2, c. ii. But this learned writer supposes the name *Osiris* to be a compound of the Hebrew word שחר, Schichor, the name of the river Nile, and the Greek article ὁ; "ipsa nomina Nili et Osiridis, sublato primo elemento sunt synonyma, — unde autem primum Osiridis elementum devenerit, conjicere non audeo, nisi Græcorum sit articulus: — quod Osiris autem sit vox composita, Siris simplex demonstrant illa, *Busiris, Petosiris, Calasiris*, nomina Egyptiaca." Synt. i. c. 4. But, if we suppose it to

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The word *Saturn*, also, is as much, or more, applicable to the *sun Saturn* than to the *planet Saturn*, being most probably derived from the verb סתר. satar, *latuit*, he lay hid;* which Stillingfleet and Gale, supposing, with Vossius, that *Saturn* and *Adam* may be the same person, refer to the latter's

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be a word compounded of Greek and Hebrew, I should rather derive it, with others, from the word שור, or שר, *Sor*, or *Sar*, with the Greek article prefixed; and, as the Hebrew words signify either a *bull* or a *prince*, I should prefer the latter sense; as the *prince*, or the ruler, is a title which might, with the greatest propriety, be given to the *sun;* though others derive it from שור, *Taurus*, which, according to Diodorus Siculus and Macrobius, was, amongst the Egyptians, the symbol of the sun; see Gale's Court of Gentiles, vol. i. p. 235. And Andreas Carini (Thes. Græc. Ant. vol. xxvii. p. 23,) observes, "Osiris apud Egyptios sol dicebatur, frugum inventor et urbium, et *Taurus* ubertatis symbolum censetur." Plutarch tells us, that some derived the word *Osiris* from two *Egyptian* words, *Os* and *Iris*, which signify πολυοφθαλμος, *many-eyed;* and this is a very natural derivation, supposing these words to be used in that sense in the Coptic tongue; though he himself seems to doubt it, as he afterwards derives it from the two *Greek* words, οσιος and ιερος; but it is not very probable that the name of an antient Egyptian deity should be borrowed from the Greek language, besides that the contraction is very harsh; as is likewise that of the ingenious author of L'Hist. du Ciel, who derives it from אחוז ארץ, Ochosi erets, ou Ocsi erets, the *ruler of the earth;* but, if it be a compound word, may it not be better derived from אש and אור, *light* and *fire*, the two essential properties of the sun, אש being sounded Osh, or Os, as we have און, On, Gen. xli. 45? Though, perhaps, if (as Stillingfleet and Gale, from Vossius, observe) it is with probability conceived that Adam and Eve, historically taken, were preserved among the Egyptians, under *Osiris* and *Isis*, Isis being evidently borrowed from אשה, *Isha*, or *Ischa*, the first name of Eve, and the marriage of Osiris and Isis probably alluding to the marriage of *Adam* and *Eve*, may not the word Osiris be derived from אשר, (which might be pronounced Oshir, or Osir, as On, above,) which signifies blessed, a title justly ascribed to Adam in his paradisiacal state? Or, rather, the history of the creation of the Sun and Moon, and Adam and Eve, seem, through a corrupt tradition, to have been blended and confounded together by the Egyptians, who probably worshipped the Sun and Moon, under the titles of *Osiris* and *Isis*, before the Exodus of the children of Israel; and this might be one reason for Moses's giving so exact a description of the creation, in order to deter the Hebrews from this absurd idolatry, and made it doubly criminal in them afterwards, as will be seen presently. Or, if the Assyrian *Belus* be the same person with אשור, the second son of Shem, as Bochart supposes, by transposing the letter ו we have the same word, Oshir, or Osir.

* "Saturni nomen ex Heb. סתר, fluxisse dicunt, unde is *latius* dictus fuit." See Gale's Court of Gentiles, vol i. p. 111. *Latona*, likewise, one of the names of the Moon, is derived from *lateo*, to *lie hid*, in allusion to its daily and monthly disappearance.

hiding

hiding himself in the garden; but it more properly alludes to the Sun's annual and diurnal occultation, as, from Sun-setting to Sun-rising, he becomes quite invisible to *one* hemisphere, and in his *recess* once in the year, in some measure, to *each* hemisphere; when in the tropics of *Cancer* and *Capricorn* he seemeth to depart twice: and these may be termed, as Godwin observes, *αφανισμοι, disparitions,* or losses, of the Sun. And those rites made use of by the Egyptians in honour of *Osiris,* by the Grecians in honour of *Adonis,* and adopted by the Jews in the worship of *Thammuz,* Ezek. viii. 15, all refer to this event, according to Selden; "neque aliud cogitarunt ii, qui primum has nænias instituerunt quam *Solis accessum et recessum,* quem ut *amissum* nunc lugebant, et *renatum* lætis excipiebant auspiciis." Syntag. ii. c. ii. The fabulous story, likewise, of Saturn's devouring his own children does not seem very applicable to the *planet* Saturn, whose mal-influence is not so destructive to the things on this globe as to ground on it such a fiction; nor can they be called, with any propriety, *his* children. But it is literally true of the Sun, which, by its intense heat, destroys those very things its genial warmth gave birth to; whence *children* might be made to pass through the fire to *Molech, Saturn,* or the *Sun,* as proper sacrifices to this parent of heat and fire, the nourisher and destroyer of every thing; for which reason he is stiled *Apollo,* from *απολλυω, perdere,* as may, with the greatest probability, be concluded from those words in the Revel. c. ix. 11, "and they had a *king* over them, which is the angel of the bottomless pit, whose name, in the Hebrew tongue, is *Abaddon,* but, in the Greek tongue, hath his name *Apollyon:*" which are synonymous terms and signify the destroyer.*

As, then, there is such a discord among the learned, with respect to the name *Chiun,* or *Remphan,* considered as a *heathen deity;* as there is no apparent reason for the Israelites worshipping the *planet Saturn,* in preference to the rest of the starry system,† it being most natural to suppose that they

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* "Non dubitandum est, inquit Heinsius, quin Pythius Apollo hic est spiritus ille spurcus, quem Hebræi Ob et Abaddon, Hellenistæ ad verbum Απολλυων, cæteri Απολλυτα dixerunt." Bryant's Mythology.

"Si Solem significabat Apollo, non aliter ei conveniet quam quatenus *pestilentiam* immittet." Voss. de orig. Idolol. lib. ii. c. 12. See, also, Dissert. on the Serpent, and my note on Ps. cvi, 37.

† For the reasons assigned, by de Dieu and Grotius, for this preference from Aben Ezra, because Saturn was the most unfavourable and inclement, does not seem very satisfactory; "neque apud astrologos planetarum ullus inclementior Saturno." See Poole's Synopsis. And that Saturn was called Rimmon, or Remvan, as Grotius says, "quod ea stella sit altissimo orbe," does not appear to be much better founded; for, according to Calmet, it is thought that this god (Rimmon) is no other than the sun, because of his elevation. And the author of L'Hist. du Ciel says, "Les Phœniciens le (soleil) nommoient helion (עליון ηλιος) le Très Haut." Tome i. 178.

would

would make choice of those celestial objects for their adoration which they found most beneficial to them in their sojourning through the wilderness, "numina enim (as Spencer says) illa cæteris præferebant (ut ego conjectura rationem capio) quod eorum in Desertis errantium conditioni maxime consona et accommodata videbantur," which were undoubtedly the *sun* and *moon*, and were, probably, not only the first objects of idolatrous worship, but the principal deities amongst the Egyptians; * as there seems to be a word wanting to answer to סכות, the *tabernacle* of Moloch; and as there must be a transposition of the text, as has been before observed, in note *, p. 288, to accommodate it to the Sept. and St Luke, I would propose a still farther transposition of the words, which will afford a more easy and apposite sense, in this manner:

ותשאתם את סכות מלככם or מלכום or מלך — ואת כיון כוכב or כוכבכם צלמי אלהיכם :

"But ye have borne the tabernacle of *your king*, or *Milchom*, or *Molech*, and the shrine † of the star, or *your star*, the images of your gods, which ye made to yourselves." And the tabernacle of witness and the cloudy pillar seem designed by God to divert the children of Israel from the worship of Osiris and Isis, or the *sun* and *moon*, to which they were so prone, and into which, notwithstanding every precaution, they soon fell, as the words of the prophet plainly intimate; for, the verb ותשאתם probably alludes to their carrying the *tabernacle* and *shrine* of their *false gods*, in opposition to the *ark* of the testimony. Which idolatrous practice, began in the wilderness, was continued to after ages, and was the very *specific sin* which was the occasion of their being carried away into captivity, beyond Damascus; ‡ as may be inferred, not only from the passage under

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* The whole East, as Whitby observes on Acts, vii. 43, worshipped the *sun* and *moon*, as the *king* and *queen* of heaven.

† Calmet, in his dictionary, renders the word Chiun according to Junius, the *pedestal*, in which he is followed by Bowyer, in his Remarks on the Acts; but, I should rather suppose, it signifies a *shrine* or little temple, in which some resemblance of the moon was placed; and, what may perhaps strengthen this supposition is, that מכון, *machon*, derived from the same root, signifies a habitation; and is applied to the temple of Solomon, 2 Chron. c. vi. 2; and כוכב, *chocab*, the *star*, may be spoken of the moon, κατ' ἐξοχην, as Horace; "micat inter omnes Julium Sidus, sicut inter ignes *luna* minores:" and Virgil, speaking of the Moon, calls her *astrorum decus*; and Bowyer, in his remarks, observes, that ἀστρον, the *star*, is applied to the moon by Plutarch.

‡ St Luke, reciting the words of St Stephen, has beyond *Babylon*; and Dr Lightfoot supposes that they changed the word of the prophet so as to suit their own purpose, according to the then practice of the Jewish church; but this seems to be too arbitrary a supposition. "Sunt qui malunt fateri Scripturam (scilicet Heb. Textus) esse depravatam." Erasmus Crit. Sac. tom. vii. But why may not the Greek text be corrupted, when all the antient versions agree with the Hebrew? Besides, περαν, the Sept. translation of the preposition מחלאה, is more proper when joined with *Damascus* than

under consideration, but a very remarkable one in the prophet Isaiah, c. xxiv. 23; where, speaking of the recovery of the Jewish people from their idolatrous practices, after their return from the Babylonish captivity, to which the former part of the chapter seems wholly to relate, he delivers himself in this sublime strain; "Then the *moon* shall be confounded and the *sun* ashamed, when the Lord of Hosts shall reign in Mount Sion, and in Jerusalem, and before his antients, gloriously." Upon which words Grotius has this pertinent remark; "per *solem* et *lunam* intelligendæ *imagines* solis et lunæ, quæ per translationem (sive metaphoram) dicuntur *erubituræ*, quod suos cultores servare nequiverint." (See Poole's Synopsis.) And, to convince the Jews that the Babylonians did not conquer them by the superior force of these imaginary deities, the prophet, in a following chapter, xlvi. 1, foretells the downfall of these *false* Gods, and therein the destruction of the Babylonish empire; "*Bel* boweth down, *Nebo* stoopeth." For, that by *Bel* is to be understood the *sun* can scarcely be doubted; it may, therefore, be most probably concluded, that by *Nebo* is signified the *moon*; "Videmus (says Vossius) duo suprema Babyloniorum numina conjungi. At ea fuisse *solem* et *lunam* historia omnis testatur. Jam vero *Belum* esse solem, luculente antea ostensum. Superest igitur ut per *Nebo* intelligatur luna."† Lyranus, also, on this passage, calls Nebo, "aliud idolum *minus* principale;" and Estius says, "Nebo et ipsum erat idolum Chaldæorum, sed *secundi* nominis et authoritatis, quod interpretatur *prophetia* seu *divinatio*:‡ which may be well applied to the *moon*: for, as *Nebo* may probably be derived from the verb נבא, *nabeh*, *prophetavit*, this may be better understood of the *moon* than of any other planet; and many singular effects and events seeming to be caused *by*, and coinciding *with*, its phases and revolutions, (witness the regular course of the tides, that disorder of the brain expressly called *lunacy*, the births of rational and animal creatures, at which she was supposed to preside, and was usually invoked by the name of *Lucina*,) it might thence be inferred, that she was possessed of the highest spirit of *divination*; and perhaps an oracle might be erected at Babylon in honour to her, as one was afterwards, at Delphi, to *Apollo*, which might be borrowed from the former; as Calmet tells us,

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than with Babylon, as they were not carried *beyond* but *to* Babylon. See 2 Chron. c. xxxvi. 18, 20, Sept. version, and Matt. c. i. 11, 17. And Dr Holmes informed me, some years ago, that there is MS. authority for reading *Damascus*. See, also, my Dissert. on Mark, xi. 13. Some authors, in Poole, also suppose that, Matth. xxvii. 9, *Jeremiah* is written, by mistake, for *Zechariah*. And such a mistake might be easily made, by substituting the contraction ιη for ζη. The very learned primate of Ireland, Archbishop Newcome, upon several authorities, omits Ιερεμιου. And, since this dissertation was written, the author finds that Dr Blayney, in his notes on Zechariah, observes, that "it is much more probable that the word Ιερεμιου may have been written, by mistake, by some transcriber of St Matthew's Gospel, than that those of the Jewish church, who settled the canon of Scripture, (of whom *Zechariah* himself is supposed to have been one,) should have been so grossly ignorant of the right author of these chapters as to place them under a wrong name."

† De Orig. Idolol. lib. ii. c. 22. ‡ See Annotat. in præcipua S. S. loca.

"that

"that the orientals in general, and the Hebrews in particular, paid more respect to the *moon* than the *sun;* and she was worshipped by the name of a *god*, and not of a *goddess*, among the people of Syria, Mesopotamia, and Armenia. And Alex. ab. Alexand. observes thus: "Fuit proditum in Assyria, lunæ templum apud Carras fuisse, in quo qui *lunæ* supplicaret, uxoris imperio subigi; qui vero *luno deo* sacrum faceret, uxori dominari ferebatur." Lib. iv. c. 8. Which may account for the verb קרס, *stoopeth*, being in the masculine gender. That there was an oracle at Babylon, was supposed, by Stephanus Byzantinus, in consequence of the name Nebo;* and it is observable that the Alexandrian MS. of the Sept. renders it by *Dagon*, which has been understood, by Vossius, to signify the moon. Now this prediction of the prophet was fulfilled about 160 years after the delivery of it, and near 50 years after the return of the Jews from the Babylonish captivity; from which time it has been observed, by historians, that they never relapsed into idolatry.

* See Poole's Synops. Isai. xlvi. 1.

A

DISSERTATION

UPON THE

BARREN FIG-TREE,

WHEREIN A NEW READING OF THE TEXT,

MARK, C. xi. 13,

IS PROPOSED, THEREBY TO OBVIATE THE OBJECTIONS OF INFIDELITY.

THE most commendable and useful employment of the human mind is to vindicate the ways of God to man; and, as the transaction, to which these words of St Mark refer, has given frequent occasion to the enemies of the Lord to blaspheme, and subjected the blessed Jesus to the scoffs and raillery of the infidel and profane, it is becoming every well-wisher to Christianity to endeavour to free it from those imputations which are laid to its charge. As the deist, therefore, accuses the author of our holy religion with the grossest absurdity, and the most flagrant injustice, for denouncing a curse on this *barren* fig-tree, if such a construction of the words cannot be obtained, which may effectually remove these formidable objections, he will still triumph in this supposed ἄλογον ἄτοπον, this *inexplicable absurdity*, as some call it. Now the whole force of this objection rests upon this supposition, that the *negative* sense of these words *must* be retained in conformity to all the versions (one only excepted*) which are extant, and that no explanation of them can be obtained, which will acquit the blessed Jesus of an unjustifiable severity. First of all, then, we must inquire whether *such a negative* sense of the words may not be found as will clear off these aspersions? if *not*, whether they will not admit of a *positive* interpretation? And, should

* The Gothic or Saxon version, see Heinsius on the place, and Calmet's dictionary under the word *fig*.

not this be satisfactory, whether we may not, after all, fairly infer that the original text has undergone some corruption, and endeavour to rectify it? For, we have certainly a right to suppose that the writings of the new Testament are liable to errors and mistakes from copyists and transcribers, in common with every other antient author, to a *certain* degree; i. e. so far as not to affect any *essential* point of faith and manners.*

That one principal end of the malediction denounced on this barren fig-tree was emblematically to describe the unfruitfulness of the Jewish nation, under the gracious dispensation of Christ and his apostles, and in consequence thereof to foretel its final destruction, cannot admit of a doubt. The undue attention to which very material circumstance has misled some commentators, of the first rank, in their remarks on this passage; which, as Episcopius himself acknowledges, has perplexed *all* the interpreters of *every* age.† For, if, according to Lucas Brugensis, Grotius, and others,‡ this action is not to be considered in *itself* but in its *signification*, which is certainly true, should we retain the general acceptation of these words in the *negative* sense, the energy and propriety of this *symbolical prediction* is wholly lost and gone.§ For, though, in *parabolical representations*, it is not necessary that the *sign* and the *thing signified* should correspond in every the *minutest circumstance*, it is at least requisite that there should be a *striking* resemblance in the *most material* point. But the case had been directly contrary to this, if this was not the *time* for *natural* figs, it certainly being the time for the *figurative* ones, i. e. the repentance and conversion of the Jewish nation, as is incontestably evident from two other parables, intended to convey the same

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* "Mihi quidem sufficit, quod, non dico in minutis, neque ad fundamentum fidei nihil pertinentibus, sed in capitibus religionis, sive illis, quorum ignorantiâ salus periclataretur, non siverit Divina Providentia, ut ullus librariorum error constanter omnes, vel multos etiam codices obsideret." Vossius, Isagog. Chronol. c. v.

† Locus hic ab omni ævo vexavit interpretes, hodieque pene omnes vexat. Quæst. 9.

‡ See Poole's Synopsis; Matt. xxi. 19; Mark, xi. 13; and Vossius, who assigns this as one reason for cursing the barren fig-tree; "quia ficus hæc symbolum foret synagogæ, sive infidelium Judæorum, qui fructus ferre nollent." Harm. Evang. lib. i. c. 6.

§ Episcopius paraphrases the words thus, "non erat tempus ficuum, scilicet, pro *ea arbore*, quippe quæ non præcoces, sed *seras* ficus ferret." Macknight, Bishop Pearce, &c. suppose this to be the sense, "*for it was not the time of gathering figs.*" Tounson, "it was not the *full* time of ripe figs." Jortin renders them thus, "it was not the time of *common* figs," according to the learned Lightfoot, whose words are as follows; "The time of figs meaneth the *common* time that figs were generally ripe, which was ordinary and commonly known, and which was not till near *five* months after passover-time." And this sense is adopted by Whitby.

sentiments

sentiments and documents which were couched under this. The first of which is found in Luke, c. xiii. 6, and was probably spoken but a short time before this remarkable occurrence. "A certain man had a *fig-tree* planted in his vineyard, and he came and sought *fruit* thereon and found *none*. Then said he, unto the dresser of his vineyard, behold, these *three* years I come seeking fruit on *this* fig-tree, and find none: cut it down; why cumbereth it the ground? And he, answering, said unto him, Lord, let it alone *this* year also, till I shall dig about it and dung it; and, if it *bear* fruit, *well;* and, if *not*, then after that thou shalt cut it down." Now, if, with some commentators,* we understand these *three* years as alluding to the time of Christ's ministry on earth, or, with others,† to the time in which fig-trees come to their bearing; or to both, as Hardy, "dixit *tres* annos, quia ficus, quæ frugiferæ sunt, fructum *longius* non differunt, et his respondet *triennium* quod Christus docuit;" it is supposed that the Jews ought, more especially at *this season*, to have been fruitful in good works. But, if by these *three* years may be meant the several dispensations of mercy and loving kindness to the Jews, under *Moses*, under the *prophets*, and under *Christ*, it was expected, that, under *each* of these, and more especially under the *last*, they should have distinguished themselves by acts of repentance and reformation; as those emphatical words of Christ's herald abundantly testify, "repent ye, for the kingdom of heaven is at hand; bring forth, therefore, fruits meet for repentance. Therefore every tree, which bringeth not forth *good* fruit, is hewn down and cast into the fire." And the last interpretation of these *three* years may perhaps receive some countenance from that passage of the prophet Isaiah, c. v. where God expostulates with the Jews, in respect to the *two first* periods, in a manner which bears some analogy to this transaction of the fig-tree, as relative to the *last;* "what could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth *grapes*, brought it forth *wild* grapes?" and from the other parable, which was delivered presently after this transaction of cursing the barren fig-tree, and seems to be intended as a farther illustration and confirmation of what had been predicted in that significant emblem;‡ of which I shall only relate that part which concerns the rejection of the Messiah by the Jews; and, in consequence of their infidelity and incorrigibleness, their final destruction. "Therefore say I unto you, the kingdom of God shall be taken from *you* and given to a *nation* bringing forth the *fruits* thereof." Which certainly implies that *this* was the *time*, or season, in which the *figurative* fig-tree was to produce its fruit; for, as Beausobre and L'Enfant observe, "la nation Judaïque est le figuier." If, therefore, it was *not* the time of figs, this prophetical emblem lost all the force of its application. No interpretation then of the words, taken in a negative sense, can be well admitted, which does not apply in this manner, without labouring under the difficulty of not fairly acquitting

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* See Lucas Brugensis, &c. in Poole's Synopsis, on Luke, xiii. 7.

† See Whitby, Tillotson, and Harmon. Evangel. Societatis, 1757.

‡ Compare Matt. xxi. 33, &c. and Mark, xii. 1, &c,

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the conduct of Christ from inconsistency or severity. But, amongst the numberless ones which have been offered, that of the learned Dr Hamond seems best to answer this purpose, whose version of the words is this; " for, it was not *a time*, or season, of figs;" i. e. says he, a *good* fig-year, or a year that brought forth any store of figs in that country. Which construction accords very well with the *then* state of the Jewish nation; for, as he farther judiciously observes, " by the cursing of *this* tree for having such promising verdure of leaves, but no kind of fruit on it, Christ *symbolically* foretells the fate of that people of the Jews who were, at *this time*, very barren of good works, (it was a very ill season of fruit with them,) though they made very *promising* fair professions."

But, if this sense of the word καιρος should be thought forced and unjustifiable, and it is very observable that none of the *antient* commentators had pointed it out, nor have any of the modern ones adopted it except Le Clerc, let us see whether a positive sense of the words may not be obtained, as this will effectually remove the objection of inconsistency, And is it not a strong presumptive proof against the *negative* sense, that so many different constructions have been put upon the words to make them consistent with the context? see note §, p. 298. Nay, though Zegerus (Critic. sac. tom. vi. p. 1062) retains the *negative* particle, yet he is in a manner obliged to give the words a *positive* sense. " Hoc dicens evangelista insinuat Dominum non maledixisse ficui propter *ipsam*, sed propter *gentem Judaïcam* in ficu designatam, cujus jam tempus *aderat* ut fructum adferret." How then did the *natural* and *symbolical* fig-tree at all correspond, if it was not the time of figs for the *former* as well as the *latter*? Or how (to use the words of Calmet) will they prove that the synagogue is *reprobated with justice*, if the fig-tree is *cursed unjustly*? The learned Heinsius, who has been followed by other authors of great note,* seeing the many difficulties which lay against the negative interpretation of this passage as it stands at present, gives this reading, οὗ γαρ ἦν, καιρος συκῶν, for, " *where he was, it was* the time, or season, of figs," i. e. says this author, *near* to Jerusalem and the Mount of Olives; implying that there were no other *ripe* figs in any part of Judea. " And it is certain," says Wesley in his notes on the passage, " this meaning of the words suits best with the great design of the parable, which was, to reprove the *Jewish* church for its unfruitfulness at that very *season* when fruit *might* best be expected from it." But, under *this restriction*, the assertion would not have been literally true, as it is most probable that the early figs (of which sort this might be one) were to be found at this season in most parts of Judea, it being very observable that the fig-tree *shews* its fruit before it *puts forth* its leaves. And, indeed, if we suppose the particle ὅ to have a greater latitude, and make *where he*

* See the Antient Universal History, Gataker, and Essay for a New Translation, the ingenious author of which delivers himself thus: " the curse, which our Saviour pronounced against the fig-tree, with the reasons annexed to it, as the translators rendered it, has always seemed unaccountable to all thinking men, and altogether incompatible with the goodness of God. But this obscurity and scandal is owing to the ignorance and carelessness of the translators." Part ii. c. 6.

was

was to refer to the land of Israel, the application will be more just, as Christ himself says, I am not sent but to the lost sheep of the *house of Israel*. But the great objection made to this version is, that, by this division of the sentence, the phrases in the original are harsh and unnatural, and that the sense must be supplied by an unusual ellipsis of the verb ἦν. To which it may be answered, that elegance of expression is not to be expected in the writings of the evangelists, and that this defect of the verb may have been occasioned by the neglect or oversight of transcribers, as it has happened in other instances; especially as it immediately *preceded*.

Another, a very late ingenious paraphrast,* has given the words an *affirmative* sense by putting them into the form of an interrogation, and rendering them thus; "for, *was it not* the time of figs?" the negative interrogation implying the most positive assertion in the Hebrew language; and it is certain, as he observes, that, if the original words will bear this construction, no farther difficulty will remain, and the stumbling-block to the infidel is removed. The learned Dr Krauter, in a late publication, reads συκῶν, not σίκων, deriving it from συκῆ, a fig-tree, "for it was not the time of fig-trees;" i. e. when they put forth their leaves.

"Deest ὁ in Sax. nescio, inquit Cl. *Mareschallus*, an scriba pro ⁊œƿ *non erat*, oscitanter exaraverit, ƿœƿ *erat*; an vero interp. temere rejecerit negativum *non*: quod ipsi forsan iniquum, aut saltem indecorum videretur, ficum esse maledictionis ictu sideratam, propter infæcunditatem, sive ἀκαιρίαν, etiam tunc, quum non aderat tempus ficuum." Millius in locum.

But, if these methods of reconciliation should not be deemed clear and satisfactory, may we not, after all, presume that the original text has undergone *some corruption*? For, might not the word, in the first copy, be ὅτος instead of ὁ, and, the last syllable being omitted by the next copyist, might not the word ever afterwards be retained in its present form? Should this supposition be admitted, the words will yield this plain and easy sense, "*for this was the time of figs*;" i. e. figs were then to be found on most trees; whether ripe or not does not affect the argument: and, admitting a metathesis or transposition, in this place, with most of the commentators,† the proposed

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* "Huic loco (ni fallor) sensus commodior reddi potest, solum in fine notam *interrogandi* collocando, hoc modo, '*nonne enim erat tempus ficuum?*' Quæ, per parenthesin posita, suppeditant rationem damnatæ a Salvatore arboris. Fieri autem interrogationem, ac simul per illam, rei de qua loquimur causam reddi solere, aliquando etiam non sine indignationis notâ, certe non absque magna emphasi probari ex optimis auctoribus potest, nec canonis meminisse pigebit, *propositiones negativis particulis elatas, æquivalere propositionibus affirmativis*. Hoc enim probe observato nihil amplius restabit difficultatis. Atque ita historia *perfecte quadrat*, si referatur ad Judæos, apud quos æquum erat Deo, si terrarum usquam, expectare fructum. Hardy in Nov. Testamentum.

† Macknight, Pearce, &c.

emendation

emendation will appear still more necessary, as the whole passage will run thus: "And, seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon, for *this was* the time of figs; and, or *but*, when he came to it, he found nothing but leaves." Here is the strictest consistency in every part of the narration, and the most *pointed* conformity and resemblance between the *natural* and the *spiritual* fig-tree. The one is cursed for its barrenness when it *ought* to have produced fruit; the other is destined to utter destruction for its incorrigible impenitence and despite unto the spirit of grace, under the ministry of Christ and his apostles.

This, indeed, will probably be looked upon as a very bold and unwarrantable correction, having not the *least* shadow of authority to support it. But, with the greatest deference to the weight of this argument, I would beg leave to observe, that it does not preclude the *possibility* of a mistake; for, as *all* the copies of the New Testament confessedly vary from each other in *sundry* instances, it is not impossible *but* they may *all* err in *one*. As a proof of which, perhaps, we may fairly bring that passage of the Acts* where St Stephen is supposed to make use of the word *Babylon*, instead of Damascus, notwithstanding the Sept. which he followed, in the recital of the prophet's words, together with all the other versions, unanimously agree in rendering the word, according to the Hebrew, beyond *Damascus*. Is it not possible, therefore, if not probable, that the word *Babylon* might, through the negligence or mistake of transcribers, be inserted for *Damascus* in the earliest copies, and be transmitted down to the latest period, as the Wechelian is the only version which reads Δαμασκῦ, published at Frankfort, 1597: see Millii Prolegom. 1298. But Dr Holmes has informed me, since this dissertation was written, that there is MS. authority for reading Δαμασκῦ. An instance very similar to which we have in the Sept. version of Hosea, where the negative particle ὐ was changed into the pronoun σῦ, and retained in all the copies of it, till the learned Dr Grabe restored the true reading, agreeably to the Heb. text.† Nor will this supposition

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* C. vii. 43. — Dr Lightfoot supposes St Stephen or St Luke to have changed the word, so as to suit his own purpose, according to the *then* practice of the Jewish church: but this is too arbitrary. Erasmus says, "sunt qui malunt fateri Scripturam (sc. Heb. Textus) esse depravatum." Crit. Sac. tom. vii. But why may not the *Greek* text be corrupted, when all the versions agree with the Hebrew? And it is probable that this is the case, as the author of the Acts retains the preposition ἐπέκεινα, which is the Sept. translation of the Hebrew word מחלאה, and is proper when joined with *Damascus*, but not with *Babylon*, as they were not carried *beyond*, but *to*, Babylon; so that εἰς would have been used in this case, εἰς Βαβυλῶνα. See 2 Chron. c. xxxvi 18, 20. Sept. vers. and Matt. c. i. 11, 17; and my Dissert. on Amos, v. 26, note ‡, p. 294.

† Ita omnia exemplaria, et vetus quoque versio habet. *Iste est filius tuus sapiens.* Unde Hieronymus ad h. l. ait. *Pro insipiente filio* (nempe juxta Hebræum) in Sept. legitur per ironiam; iste filius sapiens, hoc est, quem sapientem putabas, &c. Sed quis dubitet Interpretem juxta Hebræum recte scripsisse υἱὸς ὐ φρόνιμος, scribam autem occasione præcedentis ς, υ in συ mutasse? Adeo

sition of an error in all the copies affect the validity and authenticity of the New Testament any more than that of the old; Glassius's observation being as just with respect to the former as the latter, "that the changing of one word in the original will not render the divine fountain impure."* For, it is sufficient that the providence of God should not suffer the mistakes of transcribers to be *such* as might endanger or destroy any fundamental article of the Christian faith. And to expect that the sacred code is come into our hands absolutely pure and incorrupt in every minute circumstance, is to suppose the exertion of a miraculous power, for seventeen centuries, which the reason and exigency of the case do not at all require. If, therefore, as a most eminent prelate of our church observes, in regard to the Hebrew text, "a conjectural emendation be more agreeable to the context, to the exigence of the place, to parallel and similar passages, and to the laws of sound temperate criticism,"† is there not the strongest reason for its admission? And it is humbly submitted to the consideration of superior judges, *how far* the proposed alteration may fall under *this* description. The only design of which being to *confute*, at least, if not to convince, the gainsayer, it is to be hoped that the uprightness of the *intention* will be an apology for any failure in the *execution*. But if, as Bowyer asserts, (preface, p. 22,) upon the authority of a learned bishop, that *whole parenthesis*, Luke, ii. 2, (Αὕτη ἡ ἀπογραφὴ, &c.) is, most probably, a gloss, notwithstanding *all the MSS.* (and, I may add, *all the versions,*) retain it, may we not as reasonably suppose, *vice versa*, that *one syllable* may be dropped from a word, though *neither any* MS. or version gives any countenance to such an opinion? It is, however, a much more justifiable mode of vindicating the word of God than that of the ingenious Mr *Toup*, who, in order to get rid of the difficulties attending the *present* state of the text, would expunge the *whole sentence*,‡ and

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Adeo ut vana sit conjectura Cappelli τους ὁ לך pro לא legisse; quamvis posteriori loco recte addat; "Vel legendum est in Græco ὅτος ὁ υἱὸς ὁ φρόνιμος, quod postea facili lapsu mutatum fuit in istud ὁ υἱος σα ὁ φρονιμος. Prolegom. in Hos. c. xiii. 13.

* See, likewise, Hunt on Prov. vii. 22, 23; Bishop Lowth's Dissert. on Isaiah; and Hare in Ps. Lectori. Phil. Heb.

† Bishop Lowth on Isaiah.

‡ See Toup on the word καιρος. "But, (says Mr Bowyer in his appendix,) with submission, it should seem, that, however awkward the appearance of them, their presence has been necessary to the sense, at least the *emblematical* sense, of the passage. The words καιρος συκων, or "fig-harvest not yet," seem to have been added to shew, that early fruit was expected of a tree whose leaves were distinguishable afar off and whose fruit, when it bore any, preceded its leaves. Apply this to the nation: our Saviour naturally expected in Judea an early and continued increase of piety and obedience, from a people specious in appearance, whom God himself had planted and never ceased to water." Now, how does this apply *emblematically*, if the time of figs was *not yet*? But suppose that this *was* the time of (early) figs, and there is the most exact resemblance between the *sign* and the *thing* signified.

effectually

effectually removes the *two principal* objections made to our Saviour's conduct, both *before* and *at the time* of his coming to the fig-tree; the one of which argues him guilty of great inconsistency, the other of an *unreasonable* severity. For, if this was not the time of *any* figs, or not the time of *later* figs, as *common sense* must have instructed him in the *former* case, and his *infinite knowledge* might have informed him in the *latter*, how *absurd* was it for him to *go and see*, if *haply* he might find fruit, and how *cruel* to *curse* it, because it had *none*, when there could *not possibly* be any. Nor does it seem sufficient to answer, in the first place, that Jesus, seeing this tree at a distance, did not know it to be a *fig-tree*, but believed it to be *some other* which *might* bear fruit at this time;* for, the words seem to imply the very contrary: "and *seeing a fig-tree* afar off, having leaves." Now, the leaves of the fig-tree are of so *peculiar* a shape as to be distinguishable at a considerable distance; and, if this was *too early* for the time of figs, what *other trees* could have ripe fruit on them? Nor, in the second, to conclude that Christ's infinite knowledge was at that time *suspended*,† as it was on another occasion, and that he did not *then* know that this tree had no ripe fruit on it, it being one of *that* sort which did not bear at that season of the year. For, when he came up to it, and found it to be a tree of a *different kind*, or one of these *late* bearers, why did he pass this rigorous sentence upon it without any *apparent* reason? Nor, lastly, does Mill clear up the matter, who says, "Verum ita certe res habet. In animo servatoris nostri jam erat ostendere discipulis suis mirificam ac vere divinam potentiam fidei. Hinc esuriens, cum vidisset procul ficum arborem foliis virentem, adiit eam, quasi fructum ex ipsâ petiturus; specie, inquam, fructum quærentis, (neque enim jam eum expectabat, aut poterat expectare, nondum enim erat tempus ficuum. Quid quod norit jam ante, novit siquidem omnia, nihil in arbore fructus fuisse,) sed revera ut discipulis ad oculum demonstraret, quid et quantum valeret vera fides in Deum. Jam enim ex fide maledixit arbori; eaque illico arefacta periit." Millii Prolegom. 1305.

But Dr Whitby's‡ objection against Heinsius's and Hammond's interpretation, militates equally against any *positive* construction of the words; for, says he, "they are *both* confuted by this one

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* Christo ignorantia tribuitur, ut qui nescierit ficum non habere fructus, idq. eo tempore, quo etiam *pueri* nossent ficum non ferre fructus. Huic sic occurritur, scisse Christum ficum id temporis fructu *carere*, sed quia e *longinquo* ficum conspiceret, nescisse *eam* esse ficum, sed credidisse arborem esse *aliam*, quæ iis in locis *jam* fructum haberet." Voss. Harm. Evang. lib. i. c. 6.

† Nihil Jesu Christo indignum tribuitur, si dicatur eum ignorasse isto tempore, quod arbor ista fructum non haberet, non magis certe, quam Jesu Christo indignum quid tribui ab hoc eodem Evangelisto Marco dici potest, quando asserit eum ignorasse diem judicii, c. xiii. 32. — Non enim recte supponitur, Christum omniscientiâ *actu* semper præditum fuisse. Episcop. Quæst. 9. Dixeris Christum fuisse omniscium. Sed non quicquid norat, quatenus Deus, norat etiam quatenus homo; sed tantum, quatenus divina natura dignaretur influxu suo aperire humanæ. — Vossii Harm. Evang. lib. i. c. 6.

‡ See Whitby on Mar. xi. 13.

observation

observation, that Christ did this on the 11th of *Nisan*, i. e. *five* months before figs were ripe; for, about summer, saith our Lord, the branch of the fig-tree is yet tender and putteth forth her leaves. Nor do either Theophrastus or Pliny make mention of *any* figs in Syria, which were gathered till after the *dog*-days, i. e. about the latter end of August; and, had there been *a sort* of figs, which, as Mr Clerc fancies, might have been ripe at the passover, before which Christ spake these words, St Mark could not have truly said, "*the time of figs was not yet.*" But how does this agree with what follows? For, if "this tree was of that kind of figs (as Dr Whitby seems to allow) which (saith Theophrastus) was ἀεὶ φυλλον, *semper comantibus foliis*, ever green with leaves, and had ἅμα καὶ τον ἴνον καὶ τον νέον κάρπον, *old* and *new* fruit hanging on it together," to use his own words, St Mark could not have *truly* said, the time of figs was *not* yet: for, though it *might* not be the time of *ordinary* figs, it was at least the time *pro ea arbore*, for that *particular* fig, which was so striking an emblem of the Jewish nation. And what had the later or ordinary figs to do with the Jews, whose situation and condition were not at all similar? But it is generally allowed that there were *two*, if not more, sorts* of figs, the earliest of which might be ripe, or nearly so, at the passover. "And in *Palestine*," as Calmet observes, "where the winter is very mild, there might easily be found figs in *March*; wherefore our Saviour did nothing contrary to the rules of *wisdom and decency* by going *to look* for figs, at this season, upon a fig-tree, which had *leaves* on;" but the evangelist could *not* have said, with any degree of propriety, that it was *not* the time of figs.

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* See Lightfoot, Heinsius, Calmet, and Bowyer, on Mark, xi. 13; and Shaw observes, in his travels, p. 343, "that the first ripe figs are still called *boccôre* in the Levant, and reckoned a great dainty, as being ripe six weeks or more before the season."

MISCELLANEOUS OBSERVATIONS

ON THE

SERPENT.

MR Bryant, in his Antient Mythology, vol. i. p. 490, says, " it would be a noble undertaking, and very edifying in its consequences, if some person of true learning and deep insight into antiquity would go through with the history of the *Serpent*;" and, for this purpose, he refers to Vossius, Selden, &c. but particularly to Philip Olearius de Ophiolatria, and to Joh. Koch's Dissertatio. Theologica et Historica de cultu Serpentum. After the strictest research, I have never been able to get a sight of either of these two authors; but, as I cannot but think that the worship of the Serpent was a very early species of idolatry, I shall select such passages from my narrow reading as may tend to confirm this opinion. Let it then be previously observed, that *Ob*, *Ophis*, *Python*, and most probably *Thoth*, or *Theuth*, were originally names of the *Serpent*, as a deity, and not merely as the emblem of the *Sun*. For, Mr Bryant, who himself supposes that *Thoth* was the supreme god in *Egypt*, says, p. 479, that Sanchoniathon makes mention of a history which he once wrote on the worship of the *Serpent*. The title of this work was, according to Eusebius, *Ethothion* or *Ethothia*. These words he imagines to be mistaken for *Ath Ophion*, a title which more immediately related to that worship of which the writer treated. But, if Thoth, the chief god of Egypt, was a *Serpent*, this accounts for the name of *Ethothion;* and, besides the many reasons, in consequence of the fall, which might give rise to the worship of the *Serpent*, there seems to be no kind of propriety in adopting this beast for an emblem of the *Sun*. And the sacrifices, which were offered to this deity, accord better with a notion of the *Serpent* than the *Sun*, as he observes, from Lucan, " et quibus immitis placatur sanguine diro;" i. e. *Theutatis*, or *Theutait*.

And, now, to produce other authorities, which he has made use of, to shew the antient worship of the *Serpent*. P. 47. " Oph signifies *Serpent*. It was an emblem of the *Sun*, and also of *time* and

and *eternity*. It was worshipped as a deity, and esteemed the same as *Osiris* or as *Vulcan*. The deity so denominated was esteemed prophetic, and his temples were applied to as oracular." Might not this arise from that part of the Mosaic account of the fall, where he says to Eve, " ye shall be as gods?" &c.

" This idolatry is alluded to by Moses, Lev. xx. 27, which shews that it was of great antiquity, and it is remarkable, that, wherever the Amonians founded any places of worship, and introduced their rites, there was generally some story of a *Serpent*." How came the Serpent to be so remarkably distinguished if not from the history of the fall, which must be well known to the race of Ham, or the *Amonians?*

" The woman at Endor, who had a familiar spirit, is called אוב, Ob, and it is interpreted *Pythonissa*. And Kircher says that *Obion* is still, among the people of Egypt, the name of a Serpent." P. 421, " It is said of Jotham, king of Israel, that, on the wall of *Ophel*, he built much. Ophel is literally *Pytho Sol*, the *Ophite* deity of Egypt and Canaan." The literal sense of Ophel is, rather, the *Serpent-god*.

P. 473. " As mankind are said to have been ruined through the influence of this being, we could little expect that it would, of all other objects, have been adopted as the most sacred and salutary symbol, and rendered the chief object of adoration; yet, so we find it to have been. In most of the antient rites there is some allusion to the Serpent. I have taken notice, that, in the orgies of Bacchus, the persons who partook of the ceremony used to carry serpents in their hands, and with horrid screams call upon Eva, Eva." See, also, plagues of Egypt, p. 233.

Might not the worship of the Serpent arise from the principle of fear, as Livy informs us, " averruncandæ deum iræ victimas cædi;" and do not these ceremonies of Bacchus indicate as much? In the word *Eva* there is a manifest allusion to the fall, and from what but this could the worship of the Serpent have taken its rise? This, as Mr Bryant observes, was the opinion of Epiphanius and Clemens of Alexandria. See, also, Potter's Clemens Alexand. vol. i. p. 11.

P. 478. " In the Octateuch of Ostanes it is said, " that, in Persis and other parts of the East, they erected temples to the *Serpent*-tribe, and held festivals to their honour, esteeming them the supreme of all gods and the superintendants of the whole world. The worship began among the people of Chaldea. They built the city *Opis* upon the Tigris, and were greatly addicted to divination and the worship of the Serpent."

Does not this again seem to arise from the relation of the fall, where the Serpent is called the most *subtle* of all the beasts? And might not this circumstance be handed down by tradition? For, that the Serpent was not addressed to as a *salutary* being may be inferred from the cruel rites practised by the Cyclops, who were originally *Ophitæ* and worshipped the Serpent; and they seem

to have been founded on the tradition of the Serpent's being instrumental to the destruction of mankind." See p. 495, &c.

P. 489. Mr Bryant calls the worship of the *Serpent, primitive* idolatry, and farther says, " it may seem strange, that, in the first ages, there should have been a universal defection from the truth, and, above all things, such a propensity to this particular mode of worship, this mysterious attachment to the *Serpent.*"

Is it not very natural, that, when men became prone to idolatry, which probably commenced before the flood, they should pay particular attention to the Serpent, whose power and influence were so well known to the descendants of Adam? And may it not be well supposed, that he, i. e. the *old* Serpent, the devil, had still a strong ascendancy over the minds of men? witness the example of Job. Mr Bryant's quotation from Tertullian, with respect to the *Ophitæ* in the Christian church, is well worth our notice here. " Accesserunt his Hæretici etiam illi, qui *Ophitæ* nuncupantur. Nam Serpentem magnificant in tantum, ut illum etiam ipsi Christo præferant. Ipse enim, inquiunt, scientiæ nobis boni et mali originem dedit. Hujus animadvertens potestatem et majestatem Moyses æreum posuit Serpentem, et quicunque in eum aspexerunt sanitatem consecuti sunt. Ipse, aiunt, præterea in Evangelio imitatur Serpentis ipsius sacram majestatem, dicendo, et sicut Moyses exaltavit Serpentem in deserto, ita exaltari oportet filium hominis. Ipsum introducunt ad benedicenda eucharistia sua."

Vol. ii. p. 163. " The first variation from the pure *Sabaism* consisted in the OPHIOLATRIA, or worship of the Serpent. This innovation spread wonderfully, so that the chief deity of the Gentile world was almost universally worshipped under this symbolical representation."

From these observations one would almost be inclined to think that the worship of the *Serpent* was the most antient of any, or at least was a distinct kind of worship from any other. Tenison observes, " that, in the earliest ages, the creatures principally worshipped were oxen and *Serpents.* Serpents were lately worshipped in America, as appeareth from Acosta and the discoveries in Hackluit. And we see no tables of Isis, Osiris, or Bacchus, without a Serpent." Jackson, also, in his Chronology, vol. iii. p. 356, remarks that Garcilasio de'l Viga, who wrote the history of the Incas of Peru, tells us, " that the Spaniards, forcing into the recess of one of their temples, found there the image of a great *dragon,* placed as the deity of the temple and the object of religious worship: (see appendix to the Bishop of London's discourses on the use of prophecy.) And, as the *dragon* was the ensign of the Chinese empire, the *American Peruvians* might probably thence make their idol and pay worship to it."

" *Dracontia,* says Stukely, was a name, among the first learned nations, for the very antient sort of temples, of which they could give no account, nor well explain their meaning upon it. — The temples of old, made in the form of a *Serpent,* were called, for that reason, *Dracontia.* The universality

universality of this regard for *Serpents* shews the high antiquity of them as symbols, and that it was ante-diluvian." Maurice's Ind. Antiq. vol. vi. p. 172. It rather shews that the *Serpent* was not worshipped as a *symbol*, but as the *real* animal in consequence of the history of the fall. See Revel. xx. 2. Stukeley's farther account of the Serpent, in the following page, bears the strongest testimony to the truth of the Mosaical history, and proves that the worship of the *Serpent-deity* was at least coeval with, if not prior to, any other.

P. 520. "*Erichthonius*, the same person as *Erectheus*, i. e. the *Arkite god*, was supposed to have been enclosed in an ark. Pausan. lib. i. p. 41. He was deposited in this ark in a state of childhood, and represented under the emblem of an infant, whose lower parts ended in a *Serpent*. Others described him as guarded by a Serpent which twined round him."

Does not this fable seem to take its rise rather from *Adam* than from *Noah*; or, rather, are not the histories of these two persons blended together? The state of childhood may relate as well to the *creation* of Adam as to Noah's *revivescence* from the flood.

P. 529. "The symbols, in antient times, were instead of writing; harmless, if not abused, nay of great consequence when directed to a proper purpose. Such were the *Serpent*, the *Ark*, the *Iris*, the *Dove*, together with many others to which there are apparent allusions in Scripture. These were known to the Israelites before their descent into Egypt, being originally from that country beyond the flood, where their fathers of old resided. And, when properly applied, they were as innocent as the elementary characters by which the same histories were in after times recorded. The lifting up of the *Serpent*, in the wilderness, was as proper a prophetic designation, and as pertinent to the people to whom it was exhibited, as the purport would have been if expressed by letters and written at length upon a tablet."

The *Serpent* was no doubt a proper symbol to instruct the posterity of Adam in the true source of the degeneracy of mankind, but does not seem adapted, in its *first* appointment, to convey to mankind the memorial of their preservation by the ark, which last use of it Mr Bryant assigns it.

"Sub forma *Serpentis* non tantum sæpissime coli voluit *Diabolus*, sed *Serpentis* nomine frequentius innotuit Græcis et Hebræis antiquioribus, cum præsertim res divinationis ageretur. A Græcis antiquis auguriorum præses, Diabolus, *Pythius* et *Python* dicebatur. Vocibus illis a פתן derivatis, et Serpentis speciem denotantibus. Spiritus, in veteri Testamento memoratus, non raro dictus est אוב, voce *Serpentem* sonante." Spencer, lib. ii. c. 16.

"Pytho ab Heb. פתן, *Serpens*. Hebræi ex Serpentibus divinationes plures olim et auguria instituerunt. Unde נחש et *Serpentem* et *divinare* denotat." Heinsius, Acts, xvi. 16, in Poole's Synopsis.

"Phœnicas,

"Phœnicas, Indos, Persas, Græcos, Romanos, Chinenses, Borussos, Lithuanos, Sermatas olim superstitionis illius: i. e. Οφιολατρειας, affines extitisse docuerunt auctores multi magnique. Ideo vero tam magna semper erat gentium circa *Serpentes* superstitio, quod serpentibus numen aliquod inesse persuasus erat is, qui ab initio formam Serpentis induit, et mores Serpenti similes hominibus instillavit." Spencer, lib. ii. c. 21, sect. 2.

This observation not only points out the universality of *Serpent*-worship, but likewise proves the antiquity and origin of it.

"Prout dæmones hircorum forma se videndos exhibere soliti, nomen שעירים, hircorum inde reportarunt; sic et spiritus illi nomen נחש, Serpentum, forsan acquisiverunt, quod specie Serpentum se videndos et consulendos sæpius exhiberent: — et fatidicum illud numen *Apollo* in terra Chananæa primo, tandem et in Græcia Serpentis imagine coleretur." Spencer, tom. i. 247, 430. "Scire sufficiat Egyptios *Typhonem* suum (i. e. Pythonem et Diabolum) malorum omnium auctorem, et (quod caput erat) Osiridis sui interfectorem existimasse, eosque illud numen sacrificiis delinire solitos et demulcere. Cum autem Typhonem colore *rufo* fuisse crederent, ut illius gratiam inirent ei non nisi coloris cognati victimas, boves nempe *rufos*, offerebant." Id. p. 489.

Does not this seem to refer to the fall or destruction of Adam by the Serpent, and may it not, in some measure, account for the colour of *Typhon* and his sacrifices, that he was a *murderer* from the beginning, and delighted in *blood?* and hence, probably, the *Dragon*, or *Serpent*, is called *red*; Revel. xii, 3.; this not being the natural colour of the Serpent.

"Typhonis autem *rufi* nomine diabolum διασυρειν ονομα, Egyptios intellexisse Cheverius (Gens. Antiq. lib. i. c. 31) e collatis veterum testimoniis abunde comprobavit." Id. p. 505.

"In the Sacontala (i. e. Indian Antiquities) the epithet of *blood-thirsty* is frequently applied to the *Evil Dæmon*." Maurice's Indian Antiquities, vol. ii. p. 179. I am not quite certain what edition of Maurice's Antiq. these quotations are taken from.

It is worthy of remark, that the two principal words made use of in Scripture, to express *divination*, viz. נחש and שוא, have a manifest reference to the *Serpent*; and it is likewise very observable, that the Serpent had a part in almost all the heathenish rites; particularly Plutarch mentions, "in Alexandro, ubi Olympias Bacchi orgia repræsentans, angues ingentes ex hedera et cistis, (aut canistris,) mysticis proreptantes, ad augendam venerationem ostentabat." See Spencer, tom. ii. 836.

Hence, perhaps, it comes to pass, likewise, that the circle was so much attended to, as representing the *Serpent*; for Kircher observes, that, "vix ullum occurrit *hieroglyphicum* simulacrum, ubi non occurrat sphæricum aut circulare quidpiam."

"A *Serpent* was adored in Egypt as an emblem of the Divine nature; and in Cashmere there were no less than 700 places where carved figures of *Snakes* were worshipped." Maurice's Ind. Ant. vol. ii. p. 291.

That the worship of Satan, and not improbably the worship of the *Serpent*, as the representative of *Satan*, was amongst the oldest species of idolatry, may be learned from Voss. de Orig. Idolol. lib. i. c. 5, where he says; "ante animas humanas angelos divino honore affectos censeo, ante angelos bonos, principem malorum, quem καθ' ἐξοχὴν *Satanam* dicimus; non solum tamen, sed una cum deo boni omnis fonte. Origenem hujus cultus derivo corrupta tum traditione tum ratione,—Noachidæ exinde duo sunt commenti principia, pari vel suppari potestate, boni unum, alterum mali," &c.

And, as the doctrine of *two* principles undoubtedly took its rise from the corrupt tradition of the fall, and gave occasion to the sacrifices which were offered to dæmons and evil spirits, to avert their malice, so it is observable, that, to use the words of Spencer, tom. ii. p. 1083, "præ cæteris numinibus ethnicis mala quævis averruncandi potestatem et honorem *Apollini*, dæmoni pessimo, tribuisse censeantur. Sic enim in hymno, quem ipsi cecinit, salutat Orpheus,

Ω Βασιλῆν κακὰ πάντων Ἀπολλων."

He was, indeed emphatically styled *Apollo*, as being the destroyer of mankind; for which see Revel. ix. 11, where *Abaddon* and *Apollyon* are used as syonymous terms, both signifying the *destroyer*. Gale also remarks, (Court of the Gentiles, vol. i. book 2, c. 4,) "that *Apollo* is so named from ἀπολλυειν, *to destroy*, which exactly answers to the Hebrew שד, *Shad*, the Devil's name, from שדד, *to destroy*; whence, Deut. xxxii. 17, לשדים, *to devils*. We find the same name for substance given to the devil, Rev. ix. 11, *Apollyon*, i. e. *a destroyer*, according to the import of the Hebrew *Abaddon*. So that it is evident this name *Apollo* answereth exactly to the *Devil's* name שד, *a destroyer*." It is remarkable, likewise, that *Apollo*, in the heathen theology or mythology, is supposed to have killed the Serpent, and thence was worshipped under the form of a *Serpent*. "In Epiro, in templo *Apollinis Draco* colebatur." Alexand. ab Alexand. fol. xxv. p. 2. "Urbem (delum) Python ob interfectum Pythonem dictam comperimus. Nam et *Pythius* Apollo, et *Pythia* festa, et Ludi *Pythii*, et ipsa vates *Pythia* dicta, et *Pythium* oraculi locus." Idem, fol. clxi. p. 2.

"It is impossible to say in what country the worship of *Serpents* first originated. The *Serpent* was probably a symbol of the κακοδαιμων, or *evil genius*; and those whose fears led them to adore, by way of pacifying, the *evil dæmon*, erected to the Serpent the first altar. In succeeding periods its annual renewing of its skin, added to the great age to which it sometimes arrived, induced the primitive race to make it the symbol of *immortality*. Serpents, biting their *tails* or interwoven in rings, were thenceforwards their favourite symbols of vast astronomical cycles of the zodiac, and sometimes of eternity itself. And the *Serpent*, from the *Mosaic* tradition concerning its being more subtle than any other animal, became the emblem of wisdom." Maurice's Ind. Antiq. vol. vi. 163.

But,

But, it is most probable that the worship of the Serpent originated, as Bryant observes, p. 6, in Chaldea, where the fall took place, and was propagated thence into the other parts of the world.

That the worship of the *Serpent* had taken place at the time of the *Exod* appears probable from Exod. c. iv. 3: for, the reason why Moses's rod was changed into a Serpent seems to have been to shew the superiority of the God of Israel over the prince of the air, who might be worshipped at Egypt under the image of the *Serpent;* for, as Lightfoot observes on the place, " Indicium erat Mosem hæc minime fecisse ope diaboli, sed in eum potius potestatem accepisse, quod Serpentem, (expressissimum ejus *typum,*) pro lubito tractare potuit."

Winder, in his History of Knowledge, vol. i. p. 42, observes, " that our first parents, upon their fall, must obtain the notion of the existence of the *devil;* and this notion would be propagated, as well as the rest, by tradition, to the time of the dispersion by Noah himself. See Warb. Div. Leg."

And, as the deception of our first parents by the *Serpent* was most probably derived down by tradition, this might give rise to the early worship of it. " The Phænicians, as Eusebius informs us, worshipped their *god* under the form of a *Serpent,* which probably might be occasioned by the *devil's* ambition and *tyranny* over men, that he would be worshipped among them in that very form wherein he had done so much mischief to the world. It was very early in the world when the *Phœnicians* and *Egyptians* did begin to adore their *gods* under the form of *Serpents,* for the beginning of it is attributed to Taautus by Eusebius. And Heinsius observes, " non dubitandum sit, quin *Pythius Apollo,* hoc est, Spurcus ille spiritus, quem Hebræi *Ob* et *Abaddon,* Hellenistæ ad verbum Απολλυών, cæteri Απολλών dixerunt, sub hac forma, quâ miseriam humano generi invexit, primo cultus sit in Græcia." Stillingfleet's Orig. Sac. book iii. c. 3.

Delany, on Revel. vol. i. p. 81, observes thus; " It is notorious that there is scarcely a nation under heaven which Satan hath not seduced, at sundry times, to the grossest and vilest idolatry, (even the idolatry of his own hellish worship,) in the figure and under the semblance of Serpents of all kinds."

" Et recte Grotius aliique observarunt, quod olim malas mentes, ipsumque adeo Cacodæmonem, sive *Satanam* adorabant, ut *Arimanium* Persæ, Cacodæmones Græci, Vejoves Latini, &c." Episcop, Instit. Theol. locum, c. 12. See, also, Maurice's Ind. Antiq. vol. ii. p. 175.

Now, it is observable, that *Arimanius* is most probably derived from ערם, *Harum,* a name of the Serpent, Gen. iii. 1. And it is not improbable that the author of the wisdom of Solomon alludes to the worship of the *Serpent* in those words, c. xv. 4, " for, neither did the mischievous invention of

of men deceive us, nor an *image spotted with divers colours*, the painter's fruitless labour." But, in c. xi. 15, he expressly makes mention of the worship of the Serpent. And it is farther observable, that "Ahriman was, in fact, a deity among the Persians and other orientalists, and was symbolized by the great celestial *Serpent*, or Dragon of the Skies, the Κακοδαιμον, or Evil Genius of Persia." See Maurice's Ind. Ant. vol. iv. p. 725, 728.

To conclude, in the words of Dr Owen, in his History of the *Serpent*, p. 216, "The Devil, who, under the shape of a Serpent, tempted our first parents, has, with unwearied application, laboured to deify that animal, as a trophy of his first victory over mankind. God having passed sentence upon the Serpent, Satan *consecrates that form* in which he deceived the woman, and introduces it into the world as an object of religious veneration. This he did with a view to enervate the force of the Divine oracle, the *seed of the woman*. Scarcely a nation upon earth but he has tempted to the grossest idolatry, and in particular got himself to be worshipped in the hideous *form of a Serpent*."

REMARKS

ON THE

THIRTY-NINE ARTICLES,

PARTICULARLY

THE SEVENTEENTH;

Extracted from the Works of different Authors.

"ARTICLE 17th, framed according to *St Augustin's* doctrine, which scarcely differs from that of *Calvin;* and though it be expressed with a certain latitude, that renders it susceptible of a mitigated interpretation, yet it is very probable that those who penned it were patrons of the doctrine of *absolute decrees.*" Maclaine's Mosh. 8vo. vol. iv. p. 106.

"The composers of the Articles evidently intended such a latitude as would admit the assent of moderate persons of what was afterwards called the *Arminian* as well as of the *Calvinistic* persuasion, yet so as to exclude the extravagant notions of each party." Tottie's Charge.

"But *Calvin's* assistance in framing the Articles was rejected." Id. See, also, p. 324, 325.

"The Synod of *Dort* had its partisans in the *established Church* of England, as well as among the *Puritans;* and its decisions, in point of doctrine, were looked upon by many, and not without reason, as agreeable to the tenour of the book of Articles established by law." Maclaine's Mosh. vol. iv. 516.

Archbishop *Wake,* in a letter to the pastors of *Geneva,* upon the doctrine of *universal* grace, writes thus: — "Nom nimium curiosi sitis in iis determinandis, quæ Deus non admodum clare revelaverit,

revelaverit, quæ absque salutis dispendio tuto nesciri potuerint; quæ sapientissimi prædecessores nostri in omnibus suis confessionibus caute tractanda censuerunt ea moderatione, ut universi in iis subscribendis consentirent. Quæ in Articulis suis statuerit ecclesia nostra talia sunt, ut ab omnibus ex æquo admittantur. His contenta, nec ipsa aliquid amplius requirit curiosius statuere. Hinc summa inter nos pax cum sobria sentiendi libertate conjuncta." Vide Mosh. vol. v. p. 172.

"In another letter to Professor *Turretin*, he writes thus, concerning the Divine decrees:— "Hoc apud nos tum ex mandatis regiis, tum ex diu servatâ (utinam semper servandâ) consuetudine fixum est atque stabilitum, neque a quoquam exquirere quod de his rebus sentiat, modo Articulis religionis publica authoritate constitutis subscribat, neque in concionibus aut etiam disputationibus theologicis, aliquid amplius de iis determinare, quam quod illi Articuli expresse statuant, et ab omnibus ad ministerii munus admittendis profitendum requirant." Id. p. 176.

"The first reformers in England, as in other European countries, embraced the most rigid tenets of *predestination and absolute decrees*, and had composed upon that system all the Articles of their religious creed." Hume's History. vol. vii. This assertion is contradicted by the Articles themselves. See, also, p. 324, 325.

"Our Articles are asserted, by a more learned divine, to have been formed on the model of the Augsburgh Confession, vide Bulli Harm. Apost. Dissert. c. xviii. See this confession in the works of Grotius, tom. iv. which, by the way, may serve to acquit them of the charge of *Calvinism*. These testimonies might be enlarged from Bishop Ellys on the Liberty of Protestantism, 127, 152, &c." Apthorpe's Review of Dr Mayhew's Remarks.

"A *Calvini* (viri licet excellentis ingenii, atque in multis de reformatione optime meriti) tum disciplinâ, tum doctrinâ (qua parte ipse a *Melancthone* aliisque instaurati purioris Christianismi magistris antiquioribus abierit) prorsus alienos fuisse primos *reformationis nostræ* authores satis constat. Nimirum positis his duabus hypothesibus, 1, Christum etiam eos, qui pereunt, vere redimisse; 2, posse vere in Christum credentes, et per Christum justificatos, a fide et justificatione, suâ culpâ, penitus deficere atque æternum perire, (quæ manifesta sunt atque indubitata ecclesiæ nostræ dogmata;) corruit tota *Calvinismi*, qui dicitur, moles et machina. Hoc unum contendimus: ex incertis varieque disputatis prædestinationis occultæ conceptibus, & speculationibus, non neganda esse hæc tam clara, fixa, et stabilita Scripturæ, ecclesiæ nostræ et Catholicæ dogmata; sed potius ex his apertis et manifestis secreta illa ita explicanda, ut cum ipsis vere possint consistere." Bulli Apolog. pro Harmonia, p. 57.

"The doctrine of a *first* and *second justification* (of the former of which St Paul must be always understood to speak, when he affirms it is to be had by grace, and not by works, and was peculiar to those who were converted from a state of paganism to Christianity, and was conferred upon them when they were received into the communion of the church, by baptism) is exactly

 conformable

conformable to the 11th and 12th Articles of our Church. For, we see that, although, in the 11th Article, it is asserted that we are justified by faith alone, and not for own works or deservings; yet, in the 12th, good works, which follow after *justification*, are said to be pleasing and acceptable to God, and ought to be esteemed as certain a sign of a lively and effectual faith as the fruit is of a lively and flourishing tree. The distinction that is observed between works done *before* and those done *after* justification, in the two articles, is so very striking, as plainly to shew, that the *former* of them is relative only to those works which *precede* our reception into the covenant of God, through Christ, and is, indeed, the sense of St Paul; and the *latter* to those which are, or ought to be, *subsequent* to our being made Christians, and which this article (in conformity to St James) asserts to spring out *necessarily* of a true and lively faith, i. e. such a faith as has its effects and operations in the heart, and grows up into a uniform and steady principle of love and obedience. In the same sense are the words of *St Augustin* to be understood, as they are quoted by Bishop *Bull*, in his Harm. Apost. Diss. ult. c. iii.: "Bona opera sequuntur justificatum, non præcedunt justificandum." Although that author, to favour his own hypothesis, endeavours to wrest them from their plain and obvious meaning." Halifax's Sermon on Rom. iii. 28, p. 57, 58, 60, 61.

"I call works a *necessary condition* of our *justification*; because, most certain it is, that the only meritorious cause *thereof* is the satisfaction of our Lord and Saviour, Jesus Christ. But, in the Gospel-covenant, to which we are now admitted by baptism, faith and works are the conditions; to the performance of which, through the power of his grace, God has annexed the promises of redemption; and, *without* the performance of which, a right to those promises can neither be acquired nor preserved. That *faith is such a necessary condition* all Christians are agreed." Bishop Horne's Sermons.

"The 13th Article says, "that works done before the grace of Christ and the inspiration of the Spirit are not pleasant to God, for as much as they proceed not of faith in Christ." But the preceding article, that "good works, which are the fruits of faith and follow after justification, *are pleasing and acceptable to God*, in Christ, as they spring out, necessarily, of a true and lively faith. Here is an essential difference between *works* and *works*; between the works of an *unconverted heathen* and those of a *baptized Christian*; between works performed *before* the grace of Christ and works performed in *consequence* of that grace. The word *justification*, as it was used at the reformation, was considered as synonimous with baptism. In *Cranmer's* Necessary Doctrine, in the article of justification, *baptism* is mentioned "as the way by which God hath determined that man, being of age, and coming to Christendom, should be *justified*. According to this idea, by our *justification* is primarily to be understood our admission into Christianity, because it was sometimes used in that sense by the sacred writers. This admission into the Christian covenant is sometimes distinguished by the title of man's *first justification*; and because, by this justification, man is placed in a way to be eternally happy, he is therefore frequently said to be *then saved*. "By grace are ye saved," says the apostle, Ephes. ii. 8, which Mr Locke has shewn applies to *admission into the Gospel-covenant*." Daubeny's Append. vol. i. 181, &c.

"Man

" Man is *justified*, either when delivered from the *slavery* of *sin*, and put in a way of obtaining happiness under the Christian religion, which is sometimes called being *saved*, or when, at last, his *salvation* is fixed for *eternity*. As these two instances of the *justification* of mankind have been sometimes confounded, and the confusion has occasioned disputes, divines and our Church have called the admission into Christianity our *first* justification, and our salvation after death our *final* justification." Hey, Artic. 11, sect. 14.

" Thomas Aquinas held *absolute predestination*, and *Luther*, who had in his youth studied the system of Thomas, retained the doctrine, (which was also the doctrine of Wickliffe,) or rather carried it still farther. About this time we had here a set of people called *Gospellers;* they thought, that, if they magnified Christ much, and depended on his merits and intercession, they could not perish, which way soever they led their lives. The doctrine of *predestination* having been generally taught by the reformers, many of this sect began to make strange inferences from it; reckoning, that, since every thing was decreed, and the decrees of God could not be frustrated, therefore men were to leave themselves to be carried by these decrees. This drew some into great impiety of life and others into desperation. The Germans soon saw the ill effects of this doctrine: *Luther* changed his mind about it, and Melancthon openly wrote against it." Burnet's History and Jortin's Dissert. 95, 96.

" Pierre Martyr vint en Angleterre, 1547, où il avoit été invité par l'Archevêque de Canterbury, du consentement du roi; et il fut chargé d'enseigner la Théologie à Oxford. Il fut accompagné, dans ce voyage, par Bernardin Ochin." Sleidan, vol. ii. p. 445.

And Courayer says in his note that, " Pierre Martyr avoit plus de penchant pour l'opinion de *Zwingle*, sur l'eucharistie, que pour celle de *Luther*." And, in a following note, p. 495, he says, " que les ministres d'Edouard VI. ne songeroient à rien le moins qu'à introduire le Lutheranisme en Angleterre."

" *Predestinatio* in omnibus unius modi est, aut variat. Si unius modi, aut simpliciter *conditionata est*, in quâ *propositum pendet a præscientia*, vel simpliciter *absoluta*, in quâ *præscientia nititur propositio*. Varia autem fuerit, si partim hujus, partim illius sit generis; hujus in infantibus et aliquibus adultis, ubi naturam prævenit gratia; illius in adultis aliis, ubi natura prævenit gratiam. Postrema hæc semipelagianorum sententia erat; media fuit Augustini. Prima subdividi debet. Nam Dei propositum vel nititur præscientia eorum, quæ proveniunt a viribus gratiæ, ut Catholici communiter docuerunt, vel eorum, quæ fluunt *a virtute naturæ*, idque vel secundum omnes actus, ut voluit Pelagius, vel solum quod ad fidem, et initium operum justitiæ ex fide, ut Julianus existimabat. Ex his satis liquet semipelagianorum fuisse sententiam, homines a Deo ad gratiam eligi, secundum præscientiam fidei et sanationis desiderium, quæ et primo *Augustini* sententia fuit. — Græci patres semper, et patrum Latinorum illi, qui ante Augustinum vixerunt, dicere solent eos esse *prædestinatos* ad vitam quos Deus pie recteque victuros prævidit. — Verum non intellexere præscientiam eorum,

eorum, quæ homo acturus erat ex *viribus naturæ*, sed quæ facturus esset ex *viribus gratiæ*, tum prævenientis, tum subsequentis; eoque antiquitatis ille consensus nihil, vel Pelagianos vel semipelagianos juvat. — Nam patres merita intelligunt ex *Gratiæ viribus* profecta. Fidei, quoque, ex cujus prævisione electionem factam dicunt, tam initium quam consummationem gratiæ viribus debere arbitrantur. — Et quamvis communis ante *Augustinum* sententia fuit causam *prædestinationis* ad gratiæ incrementum et gloriam dari *ex parte hominis*, non tamen putarunt dari ejus causam secundum omnes gratiæ effectus, cum saltem *prima gratia*, ex qua ipsum fidei initium et imperfecta boni cupiditas oritur, non detur propter aliquid in homine prævisum, sed ex Dei liberalitate confertur. Et sic sensit *Augustinus* ipse priusquam adversus Pelagium scriberet; sic enim ille lib. quæst. 83, super illud, *" dilexi Jacob, Esau odio habui; cujus vult, miseretur et quem vult, indurat,"* inquit, " verum hæc voluntas Dei injusta esse non potest, venit enim de *occultissimis meritis.*" Et lib. ad Simplicianum primo, quæst. 2. " Nemo eligitur, nisi jam distans ab illo qui rejicitur. Unde quod dictum est, " quia elegit nos ante mundi constitutionem," non video, quomodo sit dictum, nisi *præscientia, scilicet meritorum*, i. e. fidei et operum pietatis. Neque retractavit hæc *Augustinus*. — Sed ut fortius premeret *Pelagium* communi patrum, et a se jam episcopo defensa sententia appendicem hanc annexuit, quod gratia uni præ altero offeratur, inque uno magis quam alio efficax sit, id *ab absoluto Dei decreto provenire*. — Nihilominus hanc sententiam minime potuit *Augustinus* Catholicis omnibus persuadere. Siquidem eorum aliqui *absolutum salvandi decretum* reprehendebant, ut *incertum*, alii ut *falsum*, utrique ut *novum*, nec prædicandum. — Sed si duos actus in Deo distinguimus, quorum priori, qui est intellectus, prævideat, quid libere acturus sit homo pro hac illâve, aliâ item, aliâve rerum constitutione; posteriori autem, qui est voluntatis, præ ordine alio quem eligere poterat, eum eligat, quem nunc elegit, parebit, duas istas sententias de *prædestinatione divina*, quarum una *conditionatam* statuit prædestinationem, altera *absolutam*, posse conciliari. Nam quatenus decretum de hoc illove salvando aut damnando, factum non est sine prævia scientia, et consideratione eorum, quæ homo pro arbitrii libertate, seu bene ex viribus gratiæ, seu male ex naturæ corruptione acturus esset, fatendum est illud niti præscientia Dei conditionatâ, nec alios esse *electos*, quam in quibus gratiæ suæ auxilia efficacia esse prævidit. Sed si intueamur, ut Deus liberrimus alium occasionum, auxiliorumque ordinem eligere potuerit, secundum quem, qui nunc libere credit, et perseverat, libere aut non crediturus, aut non perseveraturus erat, negari non potest, eo respectu *prædestinationem* factam esse ex *absoluto* decreto conferendi illa media, per quæ deus hominem certo salvandum prævidit. — Et satis liquet illum de *prædestinatione absoluta* solum incidentem, non principalem fuisse controversiam, et *Augustinum* non fuisse ursurum dogma de *absoluto* decreto, si Pelagius et ejus reliquiæ recedere voluissent ab ipso doctrina quâ statuunt, gratiam secundum merita dari; quod etiam illi docent, qui dicunt fidei initium et perseverantiam esse ex nobis. — Nec patres ante *Augustinum*, vel alii, qui *conditionatum prædestinationis decretum* docent, idcirco diffitentur esse insuper decretum quoddam sublimius ἀνεξιχνιάστων καὶ ἀνεξιχνιάστων, quod versatur circa administrationem mediorum ordinatorum ad salutem, ut ad alios sermo evangelii mittatur, ad alios non mittatur. — Sed qui *absolutum decretum* docebant, patiebantur eos, qui id improbarent, suo sensu abundare, hoc solo contenti, ut si dogma de *absoluto decreto* odiose ab iis traduci, atque impias inde conclusiones elici viderent, animose et voce et scriptis

scriptis responderent. — Etsi voluntas Dei in se sit simplicissima, tamen ratione objecti duplex est, quia absolute vult et simpliciter, quomodo creare mundum voluit. Vide Ps. cxv. 3. Aliqua item vult cum conditione, quæ idcirco in effectum non prodeunt, nisi conditione impletâ, quomodo omnes homines salvari vult, sed per et propter Christum fide apprehensum. Atqui non omnes fide apprehendunt Christum. Quo respectu tales in æternum statuit damnare. De *conditionatâ* illa Dei voluntate exstant longe plurima apud veteres Scriptores, vide Theophilum, Clementem, Origenem, Ambrosium, Chrysostomum, et *Augustinum* ipsum, cujus quarta interpretatio apostoli verborum, 1 Tim. ii. 4 est, quod loquitur apostolus de voluntate antecedente et conditionatâ; quomodo judex voluntate antecedente vult hominem omnem vivere, hoc est, quatenus considerat hominem ante peccatum, sed voluntate consequente vult, hunc vel illum morte mulctari, quatenus nempe spectat, ut adulterum, seu homicidam. Nam post Pelagii exortam hæresin sic scribit, "Vult Deus omnes homines salvos fieri, et in agnitionem veritatis venire;" non sic tamen, ut eis adimat liberum arbitrium, quo vel male vel bene utentes justissime judicentur. Quod cum fit, Infideles quidem contra voluntatem Dei faciunt, cum ejus evangelio non credunt, nec ideo tamen eam vincunt, verum se ipsos fraudant magno et summo bono, malisque pœnalibus implicant, experturi in suppliciis potestatem ejus, cujus in donis misericordiam contemserunt." Lib. de spiritu et litera, ad Marcellinum, cap. 23. — " Operæ est pretium audire Anselmum, qui, quam Chrysostomus et Damascenus *primam* et *antecedentem* vocant voluntatem, eam ipse appellat voluntatem misericordiæ, quamque illi nominant *voluntatem secundam*, hanc idem vocat *justitiæ voluntatem*. Sic enim scribit in Matt vi. " Duæ sunt voluntates in Deo, *una* misericordiæ, quæ non est cogens, nec aliquid libero arbitrio aufert, quâ omnes homines vult salvos fieri, quod tamen in libera voluntate illorum positum est. Est *alia* quæ est de effectibus rerum. Quæ autem est de effectibus, *alia est permittens, alia approbans*. *Permittens* est, quod efficiat malum, quandocunque vult; *approbans* autem est, quod faciat bonum, quandocunque vult. Itaque homines resistunt voluntati *misericordiæ*, et non resistunt voluntati *justitiæ*." — Sed ex his et similibus patrum locis, quibus Christus *universorum hominum* Salvator ex Apostolo Paulo dicitur, non hoc sic intelligi debet, quasi reapse effecerit, ut omnes *actu serventur;* sed quia omnia effecit necessaria, ut servari possent. Nam quamquam non omnes ingrediantur salutis viam, causa tamen hæc Christi non est, cum is viam patefecerit; sed culpa eorum, qui ingredi nolunt." Extracts from Vossius de Hist. Pelag. See books 6 and 7.

" *Absoluta* prædestinatio primo directe invertit Sacram Scripturam. Vide Mar. xvi. 16; Joan. iii. 16, 36. Secundo: comparata est omnem religionem extinguere, producendo in aliis securitatem carnalem, et in aliis desperationem; et omnem pietatis sectandæ et impietatis fugiendæ curam extinguit. Tertio: evertit meritum Christi. Quarto: invertit naturalem ordinem; quia statuit decretum de æterna salute ac damnatione illius, de cujus creatione Deus nullum fecit decretum. — Et doctrina de absoluta reprobatione pugnat cum Dei sanctitate, justitia, sinceritate, sapientia, et amore." Limborch, Theol. Christ. lib. iv. c. 2, 6.

" Sententiam *Augustini* iisdem plane difficultatibus gravatam fuisse, quibus *prædestinatorum* sententia gravari solet, satis clare docet Prosper, in epist. ad *Augustinum;* " Hæc sententia et lapsis

curam

curam resurgendi adimit, et sanctis occasionem torporis adfert, eo quod in utramque partem superfluus labor sit, si neque *rejectus* ullâ industriâ possit intrare, neque *electus* ullâ negligentiâ possit excidere. Quoquo enim modo se egerint, non posse aliud erga eos quam Deus definivit accidere, et sub incerta spe cursum non posse esse constantem; cum si aliud habeat prædestinantis electio, cassa sit annitentis intentio. Removeri itaque omnem industriam, tollique virtutes, si Dei constitutio humanas præveniat voluntates, et sub hoc *prædestinationis* nomine fatalem quandam induci necessitatem, aut diversarum naturarum dici Dominum conditorem, si nemo aliud possit esse quam factus est." Episcop. Resp. ad Def. Cam. c. iii.

" Si historia omnium retro sæculorum videatur, omnes qui vocantur *orthodoxi* patres ita adstruxerant divinæ gratiæ necessitatem, ut libertati arbitrii nihil derogaverint, et contra libertati arbitrii ita sunt patrocinati, ut gratiæ divinæ primas semper ac potiores partes in conversione hominis dederint. Unde consequenter deinde elicitur eos omnes *prædestinationem ad gloriam* nullam aliam statuisse, quam quæ secundum *præscientiam* aut *prævisionem fidei* est. Neque vero *Origini* recte hanc sententiam, ut primo Authori, attribuit *Beza*, tanquam si reliqui patres ab eo velut *hæresiarcha* in errorem abducti fuissent, aut Pelagio multo post secuturo imprudentes famulati essent. Fuit enim hæc unanimis et constans adeoque seria omnium pæne patrum, qui ante Pelagium, imo ipsum *Origenem* vixerunt, sententia; imprimis quoties *Magis*, *Gnosticis*, *Valentinianis*, *Marcionitis*, aliisque fati patronis, sese opponebant. Ita Prosper: " Pæne omnium par invenitur et una sententia, quâ propositum et *prædestinationem Dei* secundum *præscientiam* receperunt, ut ob hoc Deus alios vasa *honoris*, alios vasa *contumeliæ* fecerit, quia finem unicujusque prævideriț, et sub ipso gratiæ adjutorio, in qua futurus esset voluntate et actione, præscieret. — *Augustinum* etiam ipsum quod attinet, etsi is, ut a Pelagio quam longissime recederet, nonnunquam in alterum extremum abreptus videatur, tamen certum est ab eo nunquam hoc caput aut negatum aut oppugnatum fuisse; alioquin enim quorsum liberum arbitrium tam aperte tam constanter adseruisset, aut quo titulo illud adserere potuisset? Sed quicquid sit de *Augustini* mente quæ adeo obscura videtur multis in locis, ut nullæ nunc fere in lucem exeant sententiæ, licet distantes toto cælo, quæ illius authoritate sese non venditent ac commendent, nemini unquam crimen *hæreseos Pelagianæ* impactum fuit a synodo ulla, eo nomine quod *prædestinationem* secundum *præscientiam* factam statuerit." Episcop. in Rom. c. xi. 33.

" It is not to be denied, but that the *seventeenth* Article seems to be framed according to St *Austin's* doctrine, and it is very probable that those who penned it meant that the *decree* was *absolute;* but yet, since they have not said it, those who subscribe the *Articles* do not seem to be bound to any thing that is not expressed in them. The *three cautions*, that are added to it, do likewise intimate that St *Austin's* doctrine was designed to be settled by this Article. Though others do infer, from these *cautions*, that the doctrine laid down in the Article must be so understood as to agree with these cautions; and therefore they argue, that, since *absolute predestination* cannot consist with them, that therefore the Article is to be otherwise explained. The *remonstrant* side have this farther to add, that the *universal extent* of the death of Christ seems to be very plainly affirmed

in

in the most solemn part of all the offices of the Church," Burnet on the Articles. See p, 322, remark on Eveleigh.

" Our *Articles* appear liable to some objections; the particulars of them are too numerous, the subjects of some of them of a most obscure and disputable kind, where it may seem unnecessary, and perhaps improper, to go so far in defining. On both these accounts the assent required from our clergy may appear too strict, and other Christians may be discouraged from joining in communion with us. And, notwithstanding all the abilities of the persons who compiled them, they had not formed just notions of religious liberty, and toleration was neither understood or practised. A revision, therefore, of our *Articles* and forms, undertaken at a proper time, when the public situation of our country will admit of attention to these internal concerns of it, under the authority of the state, by the governors of our Church, the successors of these venerable reformers, and conducted, as it would then be, with sobriety and good sense, would much contribute to her interests and honour: the ease of her ministers would be consulted by it, many objections removed, and the good opinion of reasonable and moderate men of all parties conciliated. And, as the *forms* of public worship will necessarily contain in them, either expressed or implied, all the doctrines which are meant to be the subjects of public instruction, the *confession of faith* and the *liturgy* of a church should be counterparts to each other: if the former contains less than the latter it is deficient, if more, it is redundant; and it is from this redundancy that reasonable objections are most likely to arise." Sturges's Letters, p. 27, &c.

It may be inferred from this passage that our Articles and Liturgy are at variance, or, at least, that the former want to be much abridged; but see Dr Kipling's Observations, farther on, p. 325.

" The Church of England professeth to found all her doctrines upon the Holy Scriptures alone; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an *article of faith*, or be thought requisite or necessary to salvation. — And as our religious establishment is founded on the right of private judgement, so it freely allows to others that liberty which it hath vindicated to itself: it disclaims all coercive methods, neither forcing others into subjection, nor retaining its own members by violence: it gives all reasonable indulgence to weak and scrupulous consciences, and treats with charity and forbearance those who think themselves obliged to dissent from it." Lowth's Assize Sermon, August 15th, 1764.

" *The article of predestination* has been vainly enough urged in favour of the *Calvinistical* tenets; for, not to mention the *saving* clause in the conclusion, or its saying nothing at all of *reprobation*, and nothing in favour of *absolute predestination to life*, there seems to be a plain distinction, (as Plaifere has well observed,) in the article itself, of two kinds of *predestination*; one of which is recommended to us, the other condemned. Predestination, rightly and piously considered, that is, considered not irrespectively, not absolutely, but with respect to *faith in Christ*, faith working by

 love,

love, and persevering: such a *predestination* is a sweet and comfortable doctrine; but the sentence of God's *predestination*, (it is not here said *in Christ*, as before,) that sentence, simply or absolutely considered, is a most dangerous downfall, leading either to security or desperation." Waterland.

"Our *Liturgy*, *Catechism*, and *Homilies*, the treatises drawn up for the instruction of the people, and the reformation of the ecclesiastical laws, under the authority of Henry VIII. and Edward VI. and the private writings of our original reformers themselves, all prove, decisively, that they sided with *Erasmus* and *Melancthon*, and not with *Luther* and *Calvin*, in the doctrines which relate to the *Divine decrees*. And, indeed, our *Articles*, which have not been materially altered in this respect, prove also the same. For, whatever little concession appears to have been made concerning *predestination*, in the *seventeenth Article*, it is immediately after withdrawn by the concluding *clause* of the same Article: a *clause* which, undoubtedly, is not to be construed in a *Calvinistical* sense, and which, from the beginning, has been justly deemed to convey the determination of the *Church of England* on this important doctrine; as, indeed, was declared and admitted in the religious conference held in the first year of the next reign after the final establishment of these Articles. But the *Lambeth* Articles, which were proposed as an addition to the *established* Articles of our Church, and the subscription of our delegates to the decisions of the *Synod of Dort*, prove that *Calvin's tenets*, concerning the *Divine decrees*, obtained afterwards, for a time, among some of the rulers of our Church. Our divines were brought back to the opinions of our first *reformers* on *predestination*, &c. by Archbishop *Laud* and Bishop *Bull*. Waterland ascribes it to the writings of the latter." Eveleigh's Bampton Lectures, Sermon 4th.

But, if the *concluding clause of the seventeenth Article is undoubtedly not to be construed in a Calvinistic sense*, why should it be supposed that any *concession* was made in the *former* part of the Article, with respect to *predestination*, and not rather be concluded that *predestination* there was not to be taken in the sense of *Calvin*, and that this clause was intended to be a bar against it? See Heylin and Kipling, farther on, p. 324, 325, and Daubeny's Appendix, 596.

"It has been often shewn, that the *Creed*, *Homilies*, *Liturgy*, *Articles*, and *Catechism*, of our Church, do not, in their general construction, support the *Calvinian* rigours, whatever ambiguous expressions some of them may contain. They admit the redemption of the whole world by Christ, the freedom of the human will, the acceptable nature of good works, and the possibility of a fall from grace. They decide not, with *St Austin*, on the fate of *infants unbaptized*; but it is stated in the Rubric, that those who are baptized, and die before actual sin, are undoubtedly saved. There is, therefore, at least reason to doubt, whether those, who framed the *seventeenth* Article, designed, as Bishop Burnet deems probable, to assert the doctrine of *absolute decrees*; and it is a plausible opinion, at least, that "by those whom he hath chosen in Christ," from Eph. c. i. 4, may be meant only those whose obedience in Christ God foresaw, "elect according to the foreknowledge of God." 1 Pet. c. i. 2. The words admit of a construction consistent with the doctrine of *conditional decrees*, and the annexed cautions require that they should be so interpreted. It is certain that

that the *reformers* were fully impressed with the necessity of moral righteousness, and inculcate its precepts with unwearied diligence; and, if the Articles are *Calvinistical*, it may be inquired why the *Calvinists* petitioned against the literal and grammatical sense, on the appearance of *Charles's* declaration, and have so often wished to alter them." Gray's Sermons on the Reformation, p. 247, &c.

To suppose that any of the Articles maintain the doctrine of *absolute predestination*, is to make the compilers of them to have acted with the utmost inconsistency, and to have asserted in *one* what they deny in *another*. See p. 326.

"Ex Articulo 17mo de *prædestinatione* liquido constat clerum Anglicanum id maxime sibi cavere voluisse, ne doctrinam illam *Calvini* credendam urgerent, scilicet Deum posse ita *eligere* aliquos ex mero arbitrio, ut eos in vitæ sanctitatem restitueret, qui non secundum illud S. Pauli Phil. ii. 12, cum metu et tremore suam salutem operantur: id quod vetat etiam nos credere ordo verborum in Epist. ad Romanos, viii. 29, 30: οὓς προέγνω, προώρισε, οὓς προώρισε, ἐκάλεσε, quos præscivit, et prædestinavit, quos prædestinavit, hos et vocavit." Episc. Cestri. in Nowelli Catechis. p. 98, vid. etiam Ambros. in Vossii Hist. Pelag. p. 738.

"Every regularly-established Church must, to be consistent, maintain a uniformity in doctrine. It has been before proved, that the composers of our *Articles* and *Liturgy* were not Calvinists, (*Cranmer, Ridley, Latimer, Hooper*, &c.) ergo, the *Calvinistic* sense of the Articles is not the true sense. The *seventeenth* Article, in the *Calvinistic* sense of it, teaches the doctrine of *partial* redemption and absolute *unconditional election* to eternal life. The Liturgy of the Church teaches, in every part of it, *universal* redemption and *conditional* salvation. But the Articles and Liturgy of the same church cannot be in contradiction to each other. This consideration makes it appear more than probable, that, at the time of framing the article, though the *Calvinistic* doctrine might have got some footing in England, before it had been opposed by *Van Armin*, yet the English Church, so justly esteemed the bulwark of the *reformation*, had not been thoroughly infected with it; and, if at all inclined to the *Calvinistic* view, had chosen to present to her children only the sweet and comfortable side of it, as more reconcileable to the general tenor of Scripture, and more consonant to the humane feelings of the Christian heart, which, in imitation of the Divine pattern, can have no pleasure in the death and destruction of a sinner." Daubeny's Appendix to the Guide to the Church, p. 212, 213, 215. See p. 327.

"It must be acknowledged that *original* guilt is a difficult and abstruse subject; and, as the Scriptures do not inform us what were the full and precise effects of Adam's disobedience upon his posterity, it is, perhaps, scarcely to be expected that there should be a uniformity of opinion among divines upon that point; we may, however, observe, that the difference between those who confine *original* guilt to a mere liability to death and sin, and those who extend it to a liability of punishment also, is not very material, since both sides admit that Christ died as a propitiation for

the sins of the whole world, whatever were the nature and character of those sins. In either case the effects of Christ's obedience are commensurate with those of Adam's disobedience. Thus, the case of infants and ideots, who are incapable of actual sins, of individual guilt, is clearly consistent with the justice and goodness of God, though considered, as by nature, liable to punishment." Bishop Pretyman on the Articles.

"It is sufficiently evident that the doctrines contained in the 17th Article are by no means conformable to the principles of *Calvin*, who contended for *absolute unconditional decrees* of God and *irresistible* grace, and asserted that God, in *predestinating*, from all eternity, one part of mankind to everlasting happiness and another to endless misery, was led to make this distinction solely by his own good pleasure and free will." Idem on the Articles.

"Archbishop *Whitgift*, with some of the bishops, having been hastily led to subscribe to the *Lambeth* Articles, which were designed to bind the University of Cambridge to the rigours of *Calvinism*, was compelled, by Elizabeth's orders, to suppress them. Dr Reynolds proposed them at Hampton-Court, but was as unsuccessful as in many other points." Gray's Bampton Sermon, p. 264, note.

"As both the *Arminian* and *Calvinistical* parties claim the Articles on these doubtful points, (of free will, prescience, &c.) we must admit, at least, that they are framed with *comprehensive* latitude. It is remarkable that the church of Rome did not decide on the *five* points canvassed at the Synod of Dort." Id. p. 265, note.

"But the *composers* of the Articles of the Church of England had not so little in them of the *dove*, nor so much of the *serpent*, as to make the *Articles* of the Church like an upright *shoe*, which may be worn on either foot; and therefore we may say of our first reformers, in reference to the present book of Articles, as was affirmed of them by Dr *Bancroft*, then Bishop of London, (in 1603,) in relation to the Rubric, in private baptism; that is to say, that those reverend and learned men intended not to deceive any by ambiguous terms, and that they did not so compose the Articles as to *leave any liberty* to dissenting judgements; they had not otherwise attained to the end they aimed at, which was ad *tollendam opinionum dissensionem et consensum in vera religione formandum*. Which end could never be effected if men were left to the liberty of dissenting, or might have leave to put their own sense on the Articles, as they list themselves." Heylin's Historia Quinqu' Articularis, part ii. c. viii. sect. 12.

"If it should be asked on whom, or on whose judgement, the first *reformers* most relied in the weighty business, (of framing the Articles,) I answer negatively, first, that they had no respect to *Calvin*, no more than to the judgement of *Wickliffe*, *Tyndall*, *Barnes*, or *Frith*, whose offered assistance they refused when they went about it; of which he sensibly complained to some of his friends, as appears by one of his epistles. I answer next affirmatively, in the words of an act of parliament,

parliament, second and third of Edward VI. " *that they had an eye, in the first place, to the pure and sincere Christian religion taught in the Scriptures, and, in the next place, to the usage of the primitive church.*" Being satisfied in both these ways, they had, thirdly, a more particular respect to the *Lutheran* platforms, the English confession, or book of Articles, being taken in many places, word for word, out of that of Augsburg. Fourthly, in reference to the points disputed, they ascribed much to the authority of Melancthon, and made use of his writings for their direction in such points of doctrine, in which they thought it necessary for the Church to declare her judgement." Id. p. 2, chap. viii. sect. ii.

" The doctrines which the words of the *Articles* of the *Church of England* naturally import are clearly *Calvinistic*. The *Articles*, *Homilies*, and *Liturgy*, of the Church are three distinct species of writing. They were composed at different times, and in some respects for different purposes. And yet, in point of doctrine, they uniformly breathe the same spirit, and express themselves with the same degree of force. — The doctrines of the *Articles* are woven with much industry into the Church's forms of public worship, and this circumstance must materially assist us in discovering the original sense and intention of the whole." Overton's *True Churchman* ascertained, 8vo, 1801. See, also, *the Church of England vindicated*, 8vo, 1801.

" Of all those writers, who have lately taken up their pens, as they pretend, to demonstrate that the *Liturgy* and *Articles* of the Church of England are *Calvinistic*, though they have quoted and referred to nearly *fifty* different authors, no one has even once quoted *Calvin* for this purpose. — This silence is the effect not of ignorance but of design. Those writers are well aware that the tenets peculiar to *Calvinism* are both hideous in themselves and diametrically opposite to the doctrines of the Church of England. In the 10th Article it is said, " we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will." No words can be more pointedly directed against *Calvin's* system than these are. What he positively denied, that this grace, in any stage of it, co-operates only with man, this Article positively affirms. — The Article immediately following this (of the justification of man) has been dragged into the present controversy, as a *Calvinistic* Article, without rhyme or reason. It is neither *Calvinistic* nor *anti-Calvinistic*, but *anti-papal*. As the 10th Article was intended to prevent every *Calvinist*, so was this 11th designed to prevent every *Papist*, from becoming a minister of the Church of England. In the 12th Article it is expressly said, that good works are the fruits of *faith*; but *Calvin* says expressly, Instit. lib. ii. c. iii. sect. 13, that good works are the fruits of *grace*. In this article, therefore, the founders of our Church have flatly contradicted *Calvin*; which is a plain proof that they were *anti-Calvinists*, and that this is an *anti-Calvinistic Article*. — A Church-of-England man's faith is productive, a Calvinist's is barren. In the 16th Article it is said, that, " after we have received the Holy Ghost, we may depart from grace given, and fall into sin; and that, by the grace of God, we may rise again." *Calvin*, on the contrary, maintains that this is impossible, " eternal life is certain to all the *elect*: — no one can fall from it: — their salvation depends upon the

the invincible power of God." In the 17th Article the *reprobates* of *Calvin* are in no manner or degree alluded to; (the number of whom, in his opinion, to that of the *elect*, is in the proportion of four to one. Instit. lib.iii. c. xxiv. sect. 11.) Consequently the elect, whom the framers of our 39 Articles have defined or described in this 17th Article, are different from Calvin's elect; and, of course, the *predestination*. See p. 322. "According to *Calvin*, the whole human race, in consequence of *Adam's* fall, became a mass of corruption; that this effect of *original sin* abideth upon the reprobates for ever, neither are their *actual sins* ever remitted; they being *created for*, and *born to*, certain and everlasting perdition. But what saith the Church of England concerning this most important doctrine? In her 31st Article are these words; "The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both *original* and *actual*." When, therefore, these evangelical preachers, Messrs *Overton* and *Presbyter*, assert that the founders of the Church of England, when they were preparing materials for the edifice, were *Calvinists* in sentiment, they either deny that those venerable divines were men of veracity, or proclaim to the world a want of veracity in themselves. — Seeing, then, that the doctrines of our Church are set forth in its *Articles;* that in matters of doctrine there is not the least discord between the *liturgy* of our Church and *these* Articles; that, therefore, if its *Liturgy* be at variance with *Calvin's* doctrines, its doctrinal parts must also be at variance with them; and, since between *this* Liturgy and Calvin's doctrines there is almost every where a very material difference, it follows that the doctrinal *Articles* of our Church cannot be in correspondence with *Calvinism*, nor were intended to be subscribed in a Calvinistic sense." Kipling on the Articles.

"Our Church, therefore, when she requires our assent to these Articles, either *doth* hold the doctrine of absolute predestination, or she doth *not;* but, on the contrary, doth supp se men capable of conforming voluntarily to the articles of religion. If she doth hold the doctrine of predestination, she might as well spare all the rest of her Articles; for as much as it would not be in any man's own power either to grant or withhold his assent, but in the power of the predestinating director. And, if she *doth* suppose men at liberty to consent, or not, to these Articles, which can only make them proposals of any sense to intelligent rational creatures, then she cannot understand the doctrine of predestination in the way in which some would interpret it." Dr Parker's Sermon on Rom. viii. 30, p. 46.

"What shall we say about our reformers? If they designed that the famous *Article* on which all Calvinists build so much should be understood in the *Calvinistic* sense, they must be condemned, out of their own mouths, as the most inconsistent of men; and, as such, very unqualified for the important office they undertook, that of reforming and new modelling our national Church. For, if our reformers meant that the doctrine of our Church should be received in the *Calvinistic* sense, and at the same time made use of a paraphrase (Erasmus's) calculated to convey a different sense to her members, they were in fact pulling down, with one hand, what they professed to be building up with the other; and, consequently, the sense which Calvinists have annexed to our Church Articles

Articles is not the sense in which they were originally composed." Daubeny's Appendix, letter 4, p. 209, 211, 217, &c.

"The fact is, that the introduction of *Calvinism*, or rather its prevalence, in any considerable degree, was subsequent to the beginning of Queen *Elizabeth's* reign, when all our public formularies, our *Articles*, our *Liturgy*, and our *Homilies*, were settled as they now are, with the exception of a few alterations and additions to the Liturgy, not in the least affecting its general spirit and character. Our reformers followed no human authority; they had recourse to the Scriptures as their sole guide, and the consequence has been what might have been expected, that our *Articles* and *Liturgy* do not exactly correspond with the sentiments of any of the eminent reformers upon the continent, or with the creeds of any of the Protestant churches which are there established. Our Church is not Lutheran, — it is not Calvinistic, — it is not Arminian; — it is Scriptural. It is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." Bp of Lincoln's Charge, May, 1803.

THE END.

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